

# Christian Herald

JANUARY • 1957



THE NEW YEAR'S EVE THAT CHANGED MY LIFE  
HAVE YOU LEARNED THE GRACE OF GETTING?

Yours for Only  
**10¢**

# This Big Box of Doehla TALL CLASSICS

## 3-Star De Luxe

### All-Occasion Box

Contains 6 each of 3 most popular sizes: tall, slim, medium slim, and "regular." Exquisite designs with rich coloring—LESS THAN 7c EACH!

## Toycards

### All-Occasion Assortment for Children

Contains 8 Birthday and 4 "Get Well" cards—each with its own built-in game or toy. So novel and clever they sell on sight! Box of 12, only \$1.

## Parchment Elegance

### All-Occasion Box

Delicate, soft pastel effects with rich metallic foils in gleaming colors and deft touches of gold, silver, pearl, etc.—on REAL parchment paper.

## How Other Folks Make Good Money the Year 'Round



**\$15 in Orders in 1½ Hours.**

"My customers are well pleased with cards. First afternoon I sold \$15 worth in 1½ hours. Now sales are 3 times better."

—Mrs. R. Kutz, Wisconsin

**\$40 Worth of Cards in Half a Day!**

"I received orders for \$40 worth of cards in 4½ hours."

Bought a nice automatic ironer, many useful things." — Mrs. J. H. Powers, Jr., Kentucky



**20 Boxes in 2 Hours' Time.**

"I am thrilled with the beautiful cards and so are my customers. I have now sold about 20 boxes . . . in about 2 hours."

—Bernice Johnson, South Dakota

**Has Fun Earning at 14.**

"I'm 14 years old. Began with neighbors and phoning my mother's friends. Now I get big orders—\$5 to \$18. Saving for college."



# 21 Smart New Greeting Cards!

Regular \$1.25  
Price  
BUT YOURS  
for only 10¢

**A Special Introductory Offer to PROVE how easily you can make \$50 to \$250—by just showing these beautiful new kinds of cards to friends, neighbors, and co-workers in your spare time.**

**YES**, the 21 lovely new slim-type Doebla Greeting Cards shown above (regular retail price \$1.25) are yours to **KEEP** if you send only 10¢ with the coupon below. You won't be asked to pay a penny more for them, or to return them. They're yours for only a **DIME**—whether or not you do anything further about the Doebla "Extra Money" Plan!

This Special Introductory Offer is being made to **PROVE** to you how easily you can make extra money in your spare time the whole year around with Doebla cards. And to help you get started right away, right with your box of "Tall Classics" we'll also send several of our other most popular Year 'Round box assortments on approval.

## Your Friends Get a Bargain ... And You Make Money

Your friends, neighbors, and co-workers will "rave" about the ultra-smart styling—the rich, expensive "look" of Doebla Cards. They'll think that cards as unusual and smart as these *must* cost at least 15¢ to 25¢ each. Imagine how delighted they will be to discover that (by ordering them from you) they can get many box assortments for as little as \$1.00—for the whole box. That's less than **HALF** of what they would expect to pay for ordinary cards in stores!

**NO WONDER** folks often buy 3 and 4 boxes at

a time. And you make up to 60¢ **PROFIT** on every box—even **MORE** on many of the lovely Gift and Novelty items in the popular Doebla line. These include Name-Imprinted Stationery, Correspondence Notes, gay Gift Wrappings and other things that folks need and buy all through the year. Before you know it, you have \$50, \$100, \$250 or more, to spend as you please. The sooner you begin, the more money you can earn. **NO EXPERIENCE NEEDED.** A Sunday School class in Sedalia, Mo., sold 631 boxes. Marion Dawson, of Maryland, got \$65 in orders in just a few hours. And hundreds of others are making good money this easy, pleasant way. You can, too!

## MAIL COUPON WITH ONLY 10¢ TODAY

Just mail the coupon, with only a DIME. We will send your box of 21 "Tall Classics" All-Occasion Cards and samples of our other most popular Year 'Round Assortments on approval—plus full details of the wonderful Doebla "Extra Money" Plan. If your friends don't "snap up" these bargains at once, simply send back the approval boxes at our expense and pay nothing. The box of 21 "Tall Classics" is yours to **KEEP**, in any case! Mail coupon now and get started **AT ONCE.** Harry Doebla and Associates, Studio C21, Nashua, N. H. or St. Louis 1, Mo., or Palo Alto, Calif. (address office nearest you)

### GOOD PROFITS THE YEAR 'ROUND

Folks buy almost **TWO BILLION** Greeting Cards for various occasions **THROUGHOUT THE ENTIRE YEAR**—such as:  
Birthdays "Get Well"  
Valentine Day Easter  
Anniversaries Showers  
Friendship Good Cheer  
Mother's Day Sympathy, Etc.  
New Baby Congratulations

**IF YOUR CHURCH, school, or club wants a quick easy way to raise funds—write for our valuable guide for our valuable guide for groups, with sample kit, on approval. Give your name; name, address of organization, name of person in charge of fund-raising.**

## THIS COUPON WORTH \$1.15

**HARRY DOEBLA and ASSOCIATES, Studio C21,**

(Address any one of these three offices)

{ NASHUA, N. H.  
ST. LOUIS 1, MO.  
PALO ALTO, CALIF.

I am sincerely interested in making extra money. As a Special Introductory Offer, please send me the box of 21 "Tall Classics" for which I enclose only 10¢ (reg. price \$1.25) and samples of other popular All-Occasion assortments on approval—plus free sample of Name-Imprinted Stationery. The box of 21 cards is to be mine to **KEEP**, whether or not I do anything further about the Doebla "Extra Money" Plan. (Offer limited to one to a family)

Name ..... (PLEASE PRINT CLEARLY)

Address .....

City ..... Zone ..... State .....

☐ Check here for Special FUND-RAISING Plan for church, school, club, or other organization.

One of These Nation-Wide Associates Will Give You Prompt Service in Your Area:

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Chicago, Ill.

Harry Doebla and Associates  
St. Louis, Mo.

The Doebla Co.  
Nashua, N. H.

Joe E. Brundage & Sons  
Detroit & Mich.

Christmas Card Co.  
Chicago, Ill.

Marion Dawson  
Maryland

United Card Company, Inc.  
New Orleans, La.

Washington Card Co.  
Washington, D. C.

Western Photo Co., Inc.  
Los Angeles, Calif.

Schwartz Card Co., Inc.  
New York, N. Y.

St. Louis Card Co.  
St. Louis, Mo.

Union Photo Co.  
New York, N. Y.



JANUARY, 1957

# Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to co-operation with all who seek the establishment of a more Christian world.

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ADDRESS ALL CORRESPONDENCE TO: 27 East 39th Street, New York 16, N. Y.

## The Inside Story

**Our cover** picture suggests the New Year's Eve watchnight service, an old and hallowed tradition in many congregations. It's a nice idea, the whole family starting the year together in church as these folks are doing at the McIndoe Falls (Vt.) Congregational Church. And there's something in the Kodachrome (from H. Armstrong Roberts) that suggests the warmth and light to be found inside the church, welcoming folks from the cold night outside.

**Chaplain** (Major) George H. Birney (G.I. Morals *Begin at Home*), born in Cleveland, Ohio; was graduated from Mt. Union College. While at Drew Theological Seminary he married Jean Buck, a professor's daughter, and they now have three children. With the exception of two years on the *Christian Century* staff, he has been an Army chaplain since 1944, serving in New Guinea, the Philippines,

Korea, Puerto Rico and Japan. Currently he's at Fort Hood, Texas. Says he enjoys photography, fishing and people—particularly young people.

**Texan** Louise Baker Waldrip (*Have You Learned the Grace of Getting?*) lives in a large ranch house on a 212-acre farm near Waco. Her family consists of "one awfully nice husband and two teenagers—one a football player and the other a yell leader." She taught home economics for five years, but admits that now the only thing she likes about housework is getting it finished. Hobbies are flower gardening and photography.

**In February** you'll find the poignant "Polio Taught Me to Pray," Doron Antrim's "Democracy Sings in Philadelphia," Ruth Painter Randall's observations on Lincoln's "Way with People," the provocative "Mother, Stop Spoiling Your Family," plus a 40-page PROTESTANT CHURCH with abundant help on color selection, maintenance, pictures, bells and building plans.

CHRISTIAN HERALD



WHY WE WANT  
TO SEND YOU A

30 DAYS SUPPLY

OF SAFE HIGH-POTENCY NUTRITIONAL FORMULA

# VITAMINS

MINERALS and AMINO ACID

# FREE

Retail  
Value  
\$5.00

25 proven ingredients—11 Vitamins (including Blood-building B<sub>12</sub> and Folic Acid), 11 Minerals, Choline, Inositol, and Methionine



To prove to you the remarkable advantages of the Vitasafer Plan... we will send you, without charge, a 30-day free supply of high-potency VITASAFE C. F. CAPSULES so you can discover for yourself how much healthier, happier and peppier you may feel after a few days' trial! Just one of these capsules each day supplies your body with over twice the minimum adult daily requirement of Vitamins A, C and D... five times the minimum adult daily requirement of Vitamin B-1 and the full concentration recommended by the National Research Council for the other four important vitamins! Each capsule contains the amazing Vitamin B-12—one of the most remarkably potent nutrients science has yet discovered—a vitamin that actually helps strengthen your blood and nourish your body organs by stimulating your bone marrow to produce more and more energy-bearing red corpuscles.

And note this! The normal retail price of similar vitamin capsules would be \$5.00. Yet now you get this 30-day supply of VITASAFE C. F. CAPSULES without charge! And here's why!

#### Why We Make This Sensational Offer!

We offer you this 30-day free trial of VITASAFE C. F. CAPSULES for just one simple reason. So many persons have already tried VITASAFE C. F. CAPSULES with such astounding results... so many people have already written in telling us how much better they felt after only a short trial... that we are convinced you, too, may experience the same feeling of health and well-being after a similar trial.

In fact, we're so convinced that we're willing to back up our convictions with our own money. You don't spend a penny for the vitamins! You don't risk a thing! All the cost and all the risk are ours!

In other words, we're willing to give you a full 30-day supply of our VITASAFE C. F. CAPSULES for you to prove to your own satisfaction your body's need for a comprehensive nutritional formula.

And here's just why we're so confident these capsules can help provide new vigor and buoyancy and zest for living!

#### Why YOU May Need These Safe High-Potency Capsules

As your own doctor will tell you, scientists have

discovered that not only is a daily minimum of vitamins and minerals, in one form or

another, absolutely indispensable for proper health... but some people actually need more than the average daily requirements established by the National Research Council. If you tire easily... if you work under pressure, or if you're over 40 or subject to the stress of travel, worry and other strains... then you may be one of the people who needs this extra supply of vitamins. In that case, VITASAFE C. F. CAPSULES may be "just what the doctor ordered"—because they contain the most frequently recommended food supplement formula for people in this category! These are safe high-potency capsules... and this nutritional formula has already helped thousands upon thousands of people who were run down, listless, and in need of just the help this formula can provide!

Potency and Purity GUARANTEED!

In the column on the right you can see for yourself the exact ingredients contained in high potency VITASAFE C. F. CAPSULES. Every one of these ingredients has been scientifically added to meet the requirements of people in need of a high-potency nutritional formula. And, as you probably know, the U. S. Government strictly controls each vitamin manufacturer and requires the exact quantity of each vitamin and mineral to be clearly stated on the label. This means that the purity of each ingredient, and the sanitary conditions of manufacture are carefully controlled for your protection! And it means that when you use VITASAFE C. F. CAPSULES you can

be sure you're getting exactly what the label states... and that you're getting pure ingredients whose beneficial effects have been proven time and time again! Not only that—you're getting a month's supply free of charge, so you can prove to yourself just how effective they may be for you! And now see what else you get—without the slightest risk on your part!

#### Amazing New Plan Slashes Vitamin Prices in Half!

With your free vitamins you will also receive complete details of an amazing new Plan that provides you regularly with all the vitamins and minerals you will need. By means of this Plan you can receive your vitamins and minerals factory-fresh, direct-to-you and at a saving of 60% off the regular retail price!

#### Always Factory Fresh

This means you will no longer have to go shopping around for vitamins or pay high retail prices. This Plan actually enables you to receive a 30-day supply of vitamins every month regularly, safely and factory-fresh for exactly \$2.00—or 60% lower than the usual retail price. BUT YOU DO NOT HAVE TO DECIDE NOW—you are under no obligation to buy anything from us whatsoever.

Now here's how you can get this Free 30-day supply, and learn all about this amazing new plan.

#### Act At Once!

Simply fill out the coupon and send it in to us today. We'll rush you your free month's supply of high potency VITASAFE C. F. CAPSULES along with information about the Plan. During your free trial period you can decide whether or not you want to enjoy the benefits and tremendous savings offered by the VITASAFE PLAN. In any case, the trial month's supply of 30 VITASAFE Capsules is yours to use free.

Now, since the supply of capsules that we can give away free is necessarily limited, we urge you to act at once. You risk nothing; the cost of the capsules is ours. So don't miss out on this marvelous opportunity. Fill in the coupon now and send it today.

#### Fill Out This No-Risk Coupon Today!



VITASAFE CORPORATION, 43 W. 61st St., New York 23, N. Y.

**VITASAFE CORP., Dept. 47-1**  
43 West 61st Street, New York 23, N. Y.

Please send me free a 30-day supply of the proven VITASAFE CF (Comprehensive Formula) Capsules, and full information about the VITASAFE plan. I am not under any obligation to buy any additional vitamins, and after trying my free sample supply, I may accept the benefits and substantial savings offered by the VITASAFE Plan or if not fully satisfied will reject them. In any case, the trial month's supply of 30 VITASAFE Capsules is mine to use free.

I ENCLOSE 25¢ (coins or stamps) to help pay for packing and postage.

Name.....

Address.....

City.....Zone.....State.....

This offer is limited to those who have never before taken advantage of this generous trial. Only one trial supply per family.

When writing to advertisers please mention CHRISTIAN HERALD

# DOCTOR POLING

## *answers your questions*



On Formosa recently, the Chiangs gave the Polings a surprise wedding anniversary party.

### **Communion Travesty**

● I enclose a church calendar in which you will note "The Meditation—The Cocktail Party." The minister called the cocktail party the "secular Communion." He compared the two, and without criticizing the cocktail party said they were both attempts to combat loneliness. In his Meditation he made them similar in most respects, "the gathering together of like-minded people," etc. etc. What do you think?

NEW YORK

Mrs. E.C.D.

I am almost too groggy to think. It is difficult for me to believe that the facts are as represented, but I do have the calendar in front of me. It is an amazing and to me a most regrettable thing that any clergyman should have in any way associated the cocktail party with the Lord's Supper. What a travesty! I am surprised and disgusted.

### **Zealots**

● I am constantly bothered and embarrassed by persistent people who insist that my religious life is all wrong and give me no rest. What should I do?

MISSOURI

Mrs. J.C.

Unfortunately, there is no way to convince such people as you describe that you do not wish them to keep on keeping on! From your letter I am sure you are right in your appraisal. Just politely, firmly and finally tell them to stay away. And that is that!

### **Autumn Coloring**

● Do you know the scientific authority for the belief that many hold (I among them) that frost is responsible for or affects autumnal colorings? Is there such authority, and if so who are the scientists?

PENNSYLVANIA

G.E.S.

I do not have the answer. Do you?

### **Bible Rebinding**

● I wish to have my mother's Bible rebound for my own granddaughter. Can you tell me where this work is done?

WYOMING

S.G.M.

On page 73 of this issue of CHRISTIAN HERALD you will find an advertisement that answers your question—Norris Bookbinding Co., Nichols Ave., Greenwood, Miss. If you write this company you will receive an illustrated folder with prices.

### **Columnist Endorses Beer**

● I enclose a clipping which, while it is no doubt a brewery advertisement, leaves the impression that it is just an honest columnist's unprejudiced comment. What do you think? The clipping signed by the columnist who writes "From Where I Sit" contains a plug for beer. I note this paragraph: "From where I sit it's often hard to adapt to new surroundings—just as new customs often seem strange to us

at first. For instance, if you've always had tea with your meals you might find it odd that I prefer a glass of beer. It's OK to prefer what's familiar to you . . . but also keep an open mind on what's not."

NEW YORK

F.H.T.

As to what I think of that, I think, with the one who sent me the clipping—it is an offensive beer plug.

### **Persecution**

● Is it true that Protestant missionaries in certain communities in Mexico undergo heavy persecution—that they have been stoned and their churches desecrated?

ILLINOIS

A.C.N.

I deeply regret that "yes" is the answer to this question.

### **Nostalgia**

● When I was a little girl I loved the Elsie Dinsmore books. Do you suppose that any of the books of this series are available—anywhere? I would be glad to receive such information.

MARYLAND

(Mrs.) M.S.

Do you know?

### **Elisha's Bears**

● How do you reconcile the II Kings, second chapter, story of Elisha in which, in the name of the Lord, he cursed little children who mocked him, and "two she bears came out of the wood, and tare forty and two children"?

NEW JERSEY

F.H.L.

The passage of Scripture referred to was one of the frightening stories of my childhood. We had a neighbor who used to put her family in order by telling them that Elisha's bears would get them if they didn't behave. But my mother had the answer. She said, "That all happened before Jesus came. He never would have allowed it. Don't let it worry you, my son. You just be a good boy because Jesus loves you and you want to please Him."

# New Limited Sickness and Accident Policy

## For Qualified Men and Women

From 15 to 74 Years Old

## Includes \$25<sup>00</sup> a Week Payment Features

**Costs Only \$15 a Year (Just \$1<sup>50</sup> Down Payment) Up to Age 59**

**Age 60 to 69—\$22<sup>50</sup> a Year • Age 70 to 80—\$30<sup>00</sup> a Year**

(Limit of age at entry, 74 years.)

The older you are, the harder it is to get protection against financial worries that come when accident or sickness strikes. That's why the reliable North American Accident Insurance Company, of Chicago, now has a new improved policy for qualified men and women up to 74 years of age.

If your policy is in effect when you reach age 75, it may even be continued to age 80 at no further increase in premium and with no reduction in the benefits.

This is the popular, new "SERIES 550-R" Limited Accident and Sickness Policy which is being enthusiastically received by both men and women—it pays \$25 a week up to 10 weeks for total disability resulting from certain specified accidents and sicknesses; \$10 a week up to ten weeks for accidents not otherwise covered or excluded—including accidents that happen in the home as well as at work, an **ADDITIONAL \$25 A WEEK** up to four weeks from the first day of disability for accidents requiring hospital confinement within 30 days from date of accident. Even for a nondisabling accident such as a cut finger you get cash for doctor bills at the rate of \$3 per visit up to \$25. In case of accidental death within 90 days of the accident the policy pays \$1,000 cash to your beneficiary in lieu of other benefits. Specified air travel coverage also included. Benefits are payable for covered accidents occurring after policy date.

The policy pays \$25 weekly after the first seven days of total disability, for four weeks whether or not confined, and for the next six weeks of confining sickness, during which time the Insured shall be totally and continuously disabled, and under the regular care of a physician, because of sickness contracted more than 30 days from the policy date by pneumonia, cancer, diabetes, tuberculosis, polio, ulcer of stomach or intestines, and operation for removal of appendix, hemorrhoids, gall bladder, kidney and prostate, and other sicknesses as described in our booklet, "Cash or Sympathy."

Policy also has a double indemnity feature covering travel accidents. You receive \$50 a week if disabled by an accident to a bus, taxicab, train, subway or street car, or passenger steamship in which you are riding as a fare-paying passenger. You receive \$75 a week up to 4 weeks if the accident requires hospital confinement. If such accident results in your death the benefit increases to \$2,000 (in lieu of other benefits).

Best of all the total cost of this policy is only \$15 a year from ages 15 to 59 years... only \$22.50 a year from 60 to 69 years... from ages 70 to 80 only \$30 a year. Policy is renewable at the company's option. These rates

cannot be increased by the company because they are set forth in the policy and are effective as long as the policy is in force. Policy also provides a grace period of 31 days for payment of any renewal premium during which period policy remains in force.

**Your benefits are never reduced even though you are also insured in a Group or other Hospitalization plan. So, if you are now a member of some worthy hospitalization plan, you still need this additional protection. Most people — over 80% — are confined at home where hospitalization plans do not apply. Or, they are hospitalized for a few days or a week, then spend weeks of convalescence at home before they can go back to work again. The North American Policy pays specified benefits whether you are confined to your home or hospital.**

Policy is sold to qualified men and women in all occupations except Quarrymen, Underground Miners, Smelter or Structural Iron Workers, Longshoremen or Stevedores. It does not cover loss sustained outside of North, South or Central America; Air Travel (unless injured while riding as a fare-paying passenger on regular commercial airliner operating between definitely established airports); suicide; while in military or naval service outside the United States.

North American Accident Insurance Company has been in business for 70 years and **IS LICENSED BY THE INSURANCE DEPARTMENTS OF ALL 48 STATES AND THE DISTRICT OF COLUMBIA.**

Whether you are young or old, male or female, you need this sensible, necessary protection. Get full details by writing for the revealing booklet, "Cash or Sympathy." It will be sent without charge or obligation of any kind. Write to Premier Policy Division, North American Accident Insurance Company, of Chicago, 10 Commerce Court, Dept. 407, Newark 2, New Jersey.

### MAIL THIS COUPON FOR FREE BOOKLET

North American Accident Insurance Co., of Chicago  
10 Commerce Court, Dept. 407  
Newark 2, New Jersey

Premier Policy Division

{ This coupon is not an  
application for insur-  
ance. It does not obli-  
gate you in any way. }

Please mail me your **FREE** booklet "CASH or SYMPATHY." I understand there is no obligation of any kind.

NAME \_\_\_\_\_ (Please print)

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ ZONE NO. \_\_\_\_\_ STATE \_\_\_\_\_

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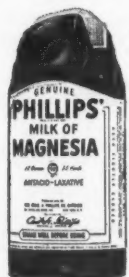


**My constipation  
worries are  
over!**



## Milk of Magnesia gives more complete relief

than any other laxative which acts only on constipation... gives better relief than all of them—because it also relieves any accompanying acid indigestion. Three tablespoonfuls taken at bedtime work leisurely. Your sleep is not disturbed. When morning comes you get the relief you need to start the day feeling wonderful. Use Phillips' Milk of Magnesia—the best laxative money can buy.



# PHILLIPS'

**MILK OF MAGNESIA**



The silver plaque presented to Christian Herald in 1892 . . .



. . . has been found in the foyer of a St. Petersburg restaurant.

## Russia Once Said, "THANK YOU!"

By RACHEL HARTMAN

**W**HEN A DINER recently happened upon a silver medallion in a Florida restaurant, his curiosity opened a window into the paradoxical past. Thousands of persons have passed through the doors of the Wedgwood Inn in St. Petersburg, intent upon its famous Southern fried chicken, hot rolls and "the world's best" apple pie. But one diner waiting for a table glanced around the attractive foyer at the vases and paintings. His attention was drawn to a silver plaque bearing the words, "To the Christian Herald, from the City of St. Petersburg, 1892." His inquisitiveness aroused, he wrote a letter to a friend about it. This set off a search which led through the fragile yellowed pages of 65-year-old issues of CHRISTIAN HERALD.

Early in 1892, according to those pages, word reached America of the great Russian famine brought on by crop failure in that country's most productive agricultural regions. It was reported that 40 million persons were starving. As if hunger were not enough,

the temperature dropped to 58° below zero in some areas and many froze to death. Distribution of food and clothing was seriously impeded as wagon horses died. Epidemics of typhus fever, small-pox and diphtheria broke out. Weakened by starvation and the vile "hunger bread" which was all most of the peasants had to eat, great numbers of them succumbed to the diseases. There were almost no doctors or "medicaments for the sick."

**W**EALTHY persons—the Russian nobility—gave largely to relieve the suffering. Count Leo Tolstoy, the famous author, opened soup kitchens in various sections of famine territory and his daughters helped in the distribution of food and clothing. The government made large grants for relief, we are told, from a treasury already depleted by the cost of maintaining the vastest military establishment in the world.

But all this was not enough.

Reports of the misery of Russian peasants were printed in CHRISTIAN HERALD, then a weekly magazine.

*Editor's Note:* Rev. E. J. Otto of Quincy, Ill., was visiting in Florida when he saw the plaque. He wrote Dr. Otto A. Dorn of St. Louis, who sent his letter on to Dr. Poling. Graham Stewart, a former associate of CHRISTIAN HERALD now living in St. Petersburg, visited the Wedgwood, asking questions, making sketches, then bringing a photographer. The HERALD's 1892 issues answered most questions. But how did the plaque get there?

Without any appeal whatsoever, readers began sending money for relief to the office in New York. Although the magazine had never sponsored any charities up to this time, Dr. Klopsch, the publisher, decided that CHRISTIAN HERALD should do something about the situation and announced that a collection would be made to send a million pounds of flour to Russia. One dollar would then buy 55 pounds of flour.

Each week CHRISTIAN HERALD reported the progress of the fund. On May 4 in large type appeared the words, "IT WILL BE TWO MILLIONS!" All Russian relief was under the supervision of Clara Barton, head of the recently organized American Red Cross, and CHRISTIAN HERALD officials worked with her in purchasing flour and medicines, chartering a ship to carry the precious cargo.

No more contributions were to be received after May 30th. Dr. Klopsch with Dr. Talmage, the editor, made plans to go to Russia at their own expense to see that the distribution was handled carefully. On the way they stopped in England, where Dr. Talmage had preaching appointments. British friends warned them of the dangers of going to Russia: people were dying in the streets from cholera, the peasants were unfriendly and uncultured. In this year 1957 many of us forget that America was never passionately friendly with Russia and that 65 years ago we knew even less than we do now about the Russian people.

In spite of the warnings, the CHRISTIAN HERALD representatives had a mission of mercy to perform and would not be deterred.

Their visit to Russia changed many of their previous opinions about that land, and after returning to America Dr. Talmage published reports of the kindness and generosity of the Russian people, particularly the royal family.

The ship *Leo*, carrying relief supplies from CHRISTIAN HERALD readers, had been routed to Leningrad, then called St. Petersburg, so that the food would be closer to the section in greatest need. City officials arranged a grand welcome.

Dressed in full regalia, the mayor and city marshal were at the dock on July 14 to meet the steamer, which had been decorated with bright flags of the two countries. They presented the surprised captain of the *Leo* with a massive silver speaking trumpet embossed with the royal arms of the city. His first mate was given a gold-lined drinking cup and each crew member received a souvenir.

There was an awkward pause while  
(Continued on page 41)

## She Struck a Blow for World Peace



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You cannot pray the Lord's Prayer  
And even once say, "I."  
You cannot pray the Lord's Prayer  
And even once say, "my."

Nor can you pray the Lord's Prayer  
And not pray for another,  
For when you ask for daily bread  
You must include your brother.

For others are included  
In each and every plea,  
From beginning to the end of it  
It does not once say "me."

Author Unknown

From Mrs. H. E. Barterman, Chicago, Ill.

# Remember

Selected by RACHEL HARTMAN

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original matter used.

To talk with God,  
No breath is lost—  
Talk on!

To walk with God,  
No strength is lost—  
Walk on!

To wait on God,  
No time is lost—  
Wait on!

—Dnyanondaya

From C. C. Witmer, Puente, Calif.

THE little toy dog is covered with dust,  
But sturdy and staunch he stands;  
The little toy soldier is red with rust,  
And his musket molds in his hands.  
Time was when the little toy dog was new,  
And the soldier was passing fair;  
And that was the time when our Little Boy Blue  
Kissed them and put them there.

"Now don't you go till I come," he said,  
"And don't you make any noise!"  
So, toddling off to his trundle bed,  
He dreamt of the pretty toys;  
And, as he was dreaming, an angel song  
Awakened our Little Boy Blue—  
Oh! the years are many, the years are long,  
But the little toy friends are true!

Ay, faithful to Little Boy Blue they stand,  
Each in the same old place—  
Awaiting the touch of a little hand  
The smile of a little face;  
And they wonder, as waiting the long years through  
In the dust of that little chair,  
What has become of our Little Boy Blue  
Since he kissed them and put them there.

—Eugene Field

From Dottie Bruch, Easton, Pa.

Time, you old gipsy man,  
Will you not stay,  
Put up your caravan  
Just for one day?

All things I'll give you  
Will you be my guest,  
Bells for your jennet  
Of silver the best,  
Goldsmiths shall beat you  
A great golden ring,  
Peacocks shall bow to you,  
Little boys sing.  
Oh, and sweet girls will  
Festoon you with may,  
Time, you old gipsy,  
Why hasten away?

Last week in Babylon,  
Last night in Rome,  
Morning, and in the crush  
Under Paul's dome;  
Under Paul's dial  
You tighten your rein—  
Only a moment,  
And off once again;  
Off to some city  
Now blind in the womb,  
Off to another  
Ere that's in the tomb.

Time, you old gipsy man,  
Will you not stay,  
Put up your caravan  
Just for one day?

—Ralph Hodgson

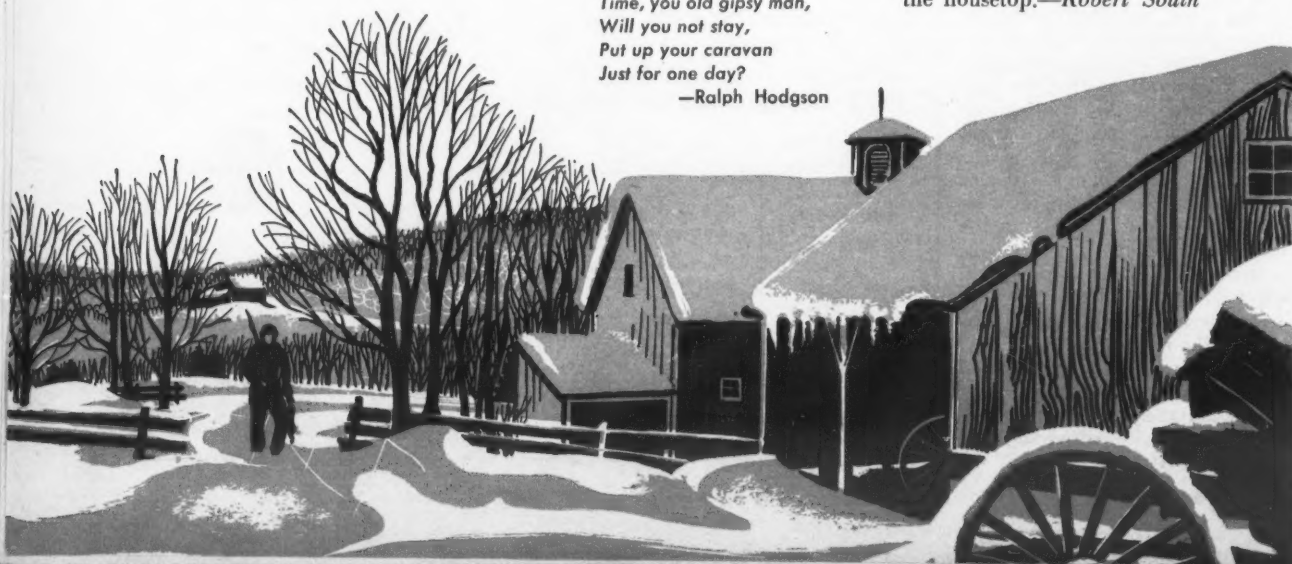
"Mother, I'm Coming"

I heard you, Sweet, and I'll prepare  
So lovingly your dainty wear.  
Oh, I will dream, and scheme each day,  
And planning, put the dimes away.  
Then, too, not only will I make  
Soft, woolly comforts for your sake,  
But I will fashion, if I can,  
Fine raiment for your inner man.  
I will not think of evil things,  
Lest I should clip my darling's wings.  
I'll set my heart to understand  
The great salvation God has planned.  
Yes, every atom of my being,  
All feeling, tasting, hearing, seeing  
He shall refine and garnish too.  
I'll be God's woman, through and through.  
"Lord, take me. And if this may be,  
Possess my little child through me."

—Fay Inchfawn

From Mrs. Paul Athas, Ft. Atkinson, Wis.

IT IS a noble and great thing to  
cover the blemishes and excuse the  
failings of a friend; to draw a curtain  
before his stains, and to display his  
perfection; to bury his weaknesses in  
silence, but to proclaim his virtues on  
the housetop.—Robert South







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# THE NEWS

## • AT HOME •

**85TH:** For all practical purposes, it will be a coalition Congress convening this month. The House is Democratic. Barring organization shenanigans, so is the Senate. But not only are there Democrats and Democrats; there are also Republicans and Republicans. The President himself, for example, is probably more of a Byrd Democrat than he is a McCarthy Republican. Draw a horizontal line to represent Congress, a vertical line in the middle to divide Democrats from Republicans. At the center (or the "middle of the road"), the two parties are closer together than are their own extremes. It's from this center bloc—conservative Democrats and liberal Republicans—that Mr. Eisenhower has had and will continue to have his strongest and most reliable support.

Those who think that a divided government is bad, that it blurs responsibility and enables each party (as in the school-aid fiasco) to blame the other, will likely have even more to grouse about in 1958. It's the optimist indeed who thinks that Ike will capture Congress then, when he couldn't do it in a Presidential election year. Historical portents are all on the side of the "outs" increasing their strength in off-election years. Even if Mr. Eisenhower shattered the portents, there's no guarantee that his own party would support him utterly. Why? Because 1960 is coming, and this time the law decrees that Ike cannot run again. Thus the Eisenhower coattails will lose their attraction for unhitched wagons. The President now, or in two years, or in four years, can only persuade, not command. Fortunately, he believes in persuasion as a way of life and already has had considerable practice at it. The big tests of his knack of making friends and influencing legislators are coming. Aid to education, modification of the Taft-Hartley, tight money versus "loose" money, guarantees of civil rights, a proper course through a precarious world booby-trapped by friends and foes—these are only a sampling of the tests inevitably and irresistibly approaching.

**CO-OPERATION:** The country will come through satisfactorily if the "Rayburn-Johnson method" prevails. These two do not hold (as did one prominent Republican), that "the business of the opposition is to oppose." In their opinion, the business of the opposition is to help provide responsible government. The two Texas Democrats, one in the House and one in the Senate, together with their followers, argue that it's the job of the Democrats to accept (and improve if possible) whatever Republican proposals are, in their opinion, good. They're not out to produce election "issues" per se. There will be issues, but they will be by-products of sincere difference of opinion. Not all Democrats go along with the R-J method. The fire-eaters believe that nothing good can come out of a Republican Samaria; that you shout "nay" first and ask questions afterward (and it all happened in reverse during part of Truman's term). But Rayburn and Johnson have won out in the past, and the chances are they will during the next four years.

All of which means that there can be a plus in a coalition Congress and a divided government. If responsibility is blurred, it is at least shared.

**CABINET:** When every one of his Cabinet members resigned, President Eisenhower was neither startled nor relieved. It is simply tradition that after a President's reelection, his Cabinet members figuratively give him a crosscut saw and then go out on limbs and sit. Sometimes the saw is used. It's not likely that it will get much of a workout this time. The Eisenhower Cabinet has been one of the most enduring of history, and particularly recent history. Of the ten original members, only three were replaced—Labor's Durkin, Health's Mrs. Hobby, Interior's McKay. Only one of these resignations resulted from policy disagreements. McKay's, as a matter of fact, was prompted by loyalty, of which no man hath a greater quantity than this: that he lay down his Cabinet post at the President's request to run unsuccessfully against Wayne Morse. (And if you think that McKay

will not get a new Federal assignment, you are more pessimistic than this choleric reporter.)

**WHITHER STEVENSON?** Into what limbo or limelight do defeated Presidential candidates betake themselves? It depends upon the man. Landon disappeared with scarcely a ripple. Dewey still has political influence. Which for Mr. Stevenson? If he goes back to law, as is his announced intention, it may be difficult for him to get his ideas out to the public. If, on the other hand, he finds a job as university president, he's got himself an impressive soapbox from which to talk. And he can talk. President Eisenhower once offered him a post in the UN. It would be an ideal spot for the Stevenson talents. Perhaps campaign hurly-burly has disenchanted the President with his former opponent. But it appears to us from this unmuddied distance that Eisenhower's use of Stevenson in some significant capacity would be not only gracious but thrifty. Why waste worthwhile talent—even if the talent possessor has just clouted you?

As for Mr. Kefauver, he simply goes back to the Senate. His term has four years to go and his \$22,500 annual salary will help him pay off his campaign debts—which ought to be out of the way by the time of the next Presidential primaries.

**MENTAL HEALTH:** "All the world is queer save me and thee; and sometimes I think thee is a little queer." At least, there is a one-in-ten chance that thee is queer, not to mention me. A group of scientists reporting to the American Public Health Association announced that their test sampling indicated that at least one out of ten persons *outside institutions* is mentally ill. They say we're just about up against the disaster line, that they doubt "a population having more than this rate of illness, in addition to the heavy load of chronic and acute disease . . . could function as a society."

They also made these observations: mental disease may be less prevalent among Negroes than among white persons; mental disease may be twice as frequent among women as among men; mental disease is probably more prevalent than even this "conservative" report indicates. Maybe we're over that line and don't know it!

**SAVINGS:** During the depression '30's, it became not only unpatriotic but practically immoral to save money. We were told that a dollar in the purse was worth two in the mattress; that only as dollars were spent could they create jobs; that hoarding, even in bank accounts, was little short of

wicked. The government zealously practiced its preachments, and ran up the national debt. Now, with the debt the highest in history, we still have too few dollars. There are more would-be borrowers than would-be lenders. That pushes up interest rates, tightens credit, tends to slow down borrowing. Yet, if the economy is to expand—if new plants and houses are to be built, new products developed—money must be available. Where, in the long run, is it to come from? Accumulated savings, now say the financial experts, as if they've dipped into a McGuffey reader for the first time. Higher interest rates, of course, not only make borrowing harder but saving easier and they're due to go even above what they are now. So it again becomes fashionable to save.

**COURIER'S CUES:** Total business (called Gross National Product) for 1957 is supposed to be highest yet—\$20 billion over '56. . . . Good or bad news, depending on your viewpoint: there are 1,381,000 more females than males in the U.S. . . . Don't look for a tax cut this year; Europe and the Middle East mean an increase in U.S. defense spending—as much as \$2 billion—money coming from taxpayers.

Leonard Hall, Republican National Chairman, would like to be governor of New York. . . . War or threat of war in any of 60 countries (to which we have some kind of commitment) could involve U.S. . . . Trading stamps, used for 60 years, have new popularity: 200,000 retailers are offering them. . . . U.S. savings bonds are getting harder to sell; rising interest rates elsewhere offer tough competition. . . . General Alfred M. Gruenther, retiring NATO commander, becomes president of the American Red Cross in January—bullpen warm-up for a government post?

One thing more: Whether to be living in this grand and awful new year of 1957 will be sublime, you can be sure it will be exciting.

## ● ABROAD ●

**HEROIC HUNGARY:** The world had forgotten what Communism was like. Then 200,000 Soviet troops and 4500 Soviet tanks crushed a people whose freedom was only hours old. The velvet glove of the hypocrites of the Kremlin was ripped off, and underneath the fist was as hard and cold as ever. Cannon fired point-blank at houses and through a children's hospital. The dead may number 25,000 or more.

In the United Nations, Andre Sik, puppet Hungarian delegate, denied that Russia was arresting Hungarian youth and deporting them by the

trainload. They were only arresting "armed bandits," he said. Hungarian Foreign Minister Imre Horvath blandly assured the UN it was all a purely "domestic" matter. There simply had been a campaign of terror directed against the common working people, with the ranks of trouble makers swelled by West German "fascists" and French Foreign Legionnaires. The Hungarian government had been compelled to call on the Soviet forces to stop the bloodshed and "lawlessness."

That was not the way the world had heard it. It had heard those "common people" radioing, "Civilized people of the world: On the watchtower



**CROSS FOR HUNGARIAN MARTYRS:** Guests at a party given by the Soviet Embassy in Washington looked out at this cross of lights burning in the Philip Murray Building. A sign read: "In Reverent Memory of Hungarian Workers Who Died for Freedom."

of 1,000-year-old Hungary the last flames begin to go out . . . our ship is sinking. The light vanishes. Listen to our cry." The "civilized people of the world" listened . . . but that was all.

**POLAND:** Why did Poland escape? Why was Wladyslaw Gomulka able to obtain "veto power" over Soviet troop movements in Poland and win economic concessions from the Kremlin? Was it simply further evidence of the Soviet hot-cold technique? Or was it because the Kremlin really has no quarrel with Poland? Gomulka's Communism is "national," but it is still Communism. Soviet troops do remain, even though "competent Polish authorities" may control their movements. If the time comes when Gomulka gets in the way, it will be easy enough to brush him aside and bring in someone who is "competent." (In Hungary, when Imre Nagy grew obstinate, the Reds simply put Janos

Kadar in his place and arrested Nagy.

**KREMLIN'S HOUR:** We'd hate to be either Mr. Mollet or Mr. Eden right now. We think we'd be "overstrained" too. For while Egypt burned, Russia had ample time to fiddle. With the West compromised and preoccupied by the invasion of the Suez, the Kremlin could with almost complete certainty of inviolability loose its murderous attack upon Hungary. Hungarian patriots could send out their last feeble cries for help, but everybody in a position to do anything about it was down on the Nile, fanning, fighting or watching the fire.

The United Nations finally got around to Hungary, with talk of sending observers. What the observers were supposed to do at that point was a little unclear. As was how they were to get in at all if the "Hungarian government" refused to admit them. The significant thing, perhaps—more significant than the action itself—was that it was supported by India, Indonesia and Ceylon, nations usually found in Russia's corner. If they and particularly India have had their eyes opened, the blood of Hungary did not flow in vain.

**SUEZ:** Egypt, far from being a garden of Eden, is likely to be Eden's political graveyard. He and Mr. Mollet gambled, and it would appear they had lost. Even if Eden had won, he would be faced with the disapproval of those who believed the action to be morally indefensible in the first place. If he loses, everybody is down on him. Let's look at the balance sheet.

Before the invasion of Egypt, the Suez Canal was open. As of now, it is closed, and may be closed for six months or even a year before it can be cleared for traffic.

Before the invasion, the pipelines to Iraq and Saudi Arabia were operating normally. As of now, Iraq pipelines have been sabotaged out of operation.

Before the invasion, Britain and France, and especially Britain, had reputations as defenders of freedom. Today they are apologists for aggression.

Before the invasion, Colonel Nasser was on the defensive. As of now, he is the political victor. He has lost a war, but he has gained a cause.

**GASOLINE:** As of December 17, gasoline rationing began in Britain. Oil for heating and industrial uses in Britain, France and other European countries is restricted. Under normal conditions, Western Europe used about three million barrels of oil a day. Of the three million, two million came from the Middle East. Of the two million, al-



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most a million and a half came via the Suez Canal, the rest through pipelines to Mediterranean ports. Tankers that would have used the Canal, now have to go around the Cape of Good Hope. They can do it, but it takes longer and they thus can make fewer trips—reducing the quantity of oil delivered. Something around a million barrels a day have been cut off. Where is the deficit to be made up? In North and South America. Where else?

Fortunately, U.S. stocks, even without Middle East oil, are ample, and wells have been operating at less than capacity. But with European nations buying oil from the U.S. companies, the price here goes up. Washington officials insist there will be no rationing in the U.S. But events may come to such a pass that rationing would be the least bitter of the bitter choices available to America.

**SAAR:** What with time running, not marching, these days, you may have overlooked the scant news space devoted to the peaceful solution of one of Europe's historic trouble spots—the Saar. In Luxembourg, lengthy negotiations between France and Germany have resulted in a series of agreements on this long disputed territory and the Moselle Canal. The Saar is to return to Germany politically on January 1. "Economically," it returns to Germany three years later. At the same time, France is assured of supplies of Saar coal. Under the Convention on the Moselle Canal, which will give steel from Lorraine cheaper outlets to the north and west, Germany agrees to contribute one-third of the cost of making a passable canal. In a joint declaration following the signing, the two governments affirmed that they saw in the agreements "the realization of an essential condition for the strengthening of the free world and the creation of a united Europe."

## • CHURCH NEWS •

**EUROPE:** The churches have a large stake in what has happened and what is to happen in Hungary and Poland. Hungarian refugees (President Eisenhower offered sanctuary to 5,000) were arriving in the U.S., under the auspices of Protestant, Jewish and Roman Catholic agencies. Job assurances and living quarters had to be found for them, as for other displaced persons, and here the churches and synagogues took the lead.

By late November 100,000 persons had fled Hungary. The sights of the U.S. very possibly would have to be adjusted upward from its drop-in-the-bucket offer of refuge for 5,000. And there would undoubtedly be new looks at the entire D.P. problem, still un-

solved. The McCarran-Walter Act, under which refugees were admitted, expired at year's end.

In Poland, Cardinal Stefan Wyszynski was the first Roman Catholic cardinal to be freed from Communist detention and permitted to resume his office. In Hungary, Cardinal Josef Mindszenty was freed during the rebellion after eight years of Communist imprisonment. But after only five days of freedom, he took refuge in the American Legation in Budapest when Soviet armed forces re-entered the capital. During the short-lived freedom of Hungary, Bishop Lajos Ordass was reinstated as head of Hungarian Lutheranism. Under his leadership steps were launched to reorganize the church and free it from state control. Collaborator bishops Lajos Veto and Laszlo Dezserly resigned. Ordass, in an act of striking compassion, asked the church to provide financial help for the families of these men. He said, "We should not treat them as they have treated us in the past." And then the Iron Curtain smashed down again, literally with a vengeance.

**MISSIONS:** The Missionary Research Library of the National Council of Churches and Union Theological Seminary has prepared a study of American Protestant Foreign Missions that is enlightening and thought provoking.

The number of Protestant foreign missionaries from the United States and Canada has reached a new all-time high of 23,432. This is up more than 25 per cent from the 1952 count of 18,576. Of the total, 22,680 are from the U.S., and 752 from Canada. There are more than twice as many such missionaries today as 20 years ago. American foreign missionaries to-



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day make up more than two-thirds of the world total of Protestant missionaries.

The Protestant foreign missions enterprise is financed with 130 million dollars in annual contributions, about 100 million of which is spent overseas, the rest being used for administration, equipment, etc. Missionaries belonging to denominational boards and agencies that co-operate with the National Council's Division of Foreign Missions make up less than half of the total (43.5 per cent). Affiliated with the Interdenominational Foreign Missions Association are 19.8 per cent, and with the Evangelical Foreign Missions Association, 17.8 per cent.

The largest mission boards are Methodist, with 1,513 foreign missionaries; Seventh-Day Adventist, with 1,272; Presbyterian, U.S.A., with 1,072, and the Sudan Interior Mission with 1,024.

Highest per capita giving to foreign missions came from the Mennonite Brethren Church of North America, whose 11,920 members gave an average \$37.50 each to support 188 missionaries. Missionary personnel increases since 1952 were heaviest among independent boards and faith societies, with 4,170 more missionaries sent out. Boards co-operating with the Division of Foreign Missions sent out 631 additional missionaries.

**MONEY:** And while we're talking about denominational records, let's look at the latest story on church giving in general. Americans gave more to their churches last year than ever before in history, announces the National Council's Department of Stewardship and Benevolence. Contributions for the year totaled \$1,842,592,260—which was 11 per cent above the previous year. And this is the total of only 48 reporting Protestant and two Eastern Orthodox church bodies. Per capita giving was up 8 per cent.

Of total contributions, \$1,484,490,642—or 80 per cent—went for congregational expenses, including ministers' salaries, building and maintenance, fuel, lighting, etc. This side of the giving picture was up 11.8 per cent. Per capita contributions for congregational expenses averaged \$43.46. Benevolences—including contributions to both home and foreign missions—was up 7.9 per cent to a total of \$358,101,618 or \$10.51 per capita.

By denominations, highest per-member giving for all purposes was recorded by the Seventh-Day Adventists, with \$194.12. The Free Methodist Church was next with \$193.45. Others, in order: Wesleyan Methodist, \$183.70; Evangelical Free Church, \$155.34; Evangelical Mission Covenant Church, \$138.96; Brethren in

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# "God Doesn't Love Me!"



**H**ow else can you expect poor crippled Emily to feel? Trapped in a wheelchair, with heavy steel braces dragging at her legs, she must push herself painfully through her narrow, menacing world . . . the dirty, crowded tenement she calls home.

Day after day she must sit looking out the window while the other girls and boys play in the street. She can't know the simple wild joy of running, the thrill of roller skating, the fun of skipping rope. She can't turn a handspring or chase a ball . . . she can't even play hopscotch or hide-and-seek. She's condemned to go on watching, forever prevented from joining in. Is it any wonder she's bitter?

Last summer she had to stay behind in the heat and fumes of the city while some of the luckier boys and girls in the neighborhood went to Mont Lawn, Christian Herald's camp for underprivileged children up in Nyack on the Hudson. They came back filled with glowing tales of infinite blue skies and broad green

lawns, of tramps through the woods and glorious swims, of plentiful food and clean, restful beds. Emily wished that she could have gone too . . .

But this winter she *can* go! Yes, the doors of Mont Lawn are now open to this handicapped child and hundreds of others like her—the crippled, the blind, the cardiacs, the mentally retarded, the cerebral palsy cases, the epileptic. To these unfortunate girls and boys, suffering from the double blight of poverty and infirmity, Mont Lawn offers a chance to breathe the pure, sparkling air of the country. It gives them three hot, nourishing meals a day, the pleasure of song sessions around a blazing log fire, the opportunity to play games all of them can enjoy . . . a chance to sleep snugly in a bed all their own.

Yes, Mont Lawn offers these children an unforgettable vacation from the dreariness of the city slums . . . and it offers them more. For it gives them the thing they need most of all—*hope*. Friendly counselors teach them that God truly loves them, and in the beautiful interdenominational chapel they are taught the healing mercy of Jesus. When they return to the city these poor children carry within them the seed of a vision that can sustain them all their lives.

Right now, some handicapped city child has his heart set on going to Mont Lawn—some child whose chances depend on *you*! It costs so little to send a youngster to Mont Lawn . . . and it means so very, very much! Don't ignore the prompting of your warm and generous heart. Mail your contribution *today*!

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**\$ 5.00** feeds two children for a weekend

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Christ, \$130.58; Church of the Nazarene, \$125.59; Orthodox Presbyterian, \$118.80; Friends, Ohio Year Meeting, \$116.77; Conference of Evangelical Mennonites, \$116.18; Church of God, Anderson, Ind., \$109.00. Not one of the "big" denominations cracked the \$100 barrier.

**IN BRIEF:** Rev. D. Merwin Coad, pastor of First Christian Church, Boone, Iowa, has been elected to the U.S. House of Representatives . . . A Talking Book edition of *The Upper Room* is available with January issue . . . Ground was broken in Philadelphia for a new \$1,500,000 headquarters building of the United Lutheran Church. . . . At St. Louis, before the National Convocation on the Church in Town and Country, speakers urged that rural churches be revitalized instead of closed. . . . and in Regina, Saskatchewan, the Royal commission on agriculture and rural life has recommended that farmers transfer their religious affiliation from country to town churches.

The United Pentecostal Church urges its ministers not to have TV sets in their homes . . . A Roman Catholic priest has been elected chairman of the Massachusetts Board of Education. . . . Said M. L. Allison, of the accident prevention department of a North Carolina insurance company, clergymen as a group are "not good, safe drivers." . . . The radio drama, "The Greatest Story Ever Told," enters its tenth year. . . . Phyllis I. Rike has been named editor of *The Christian Endeavor World*.

First Church (Reformed) in Albany, N.Y., has celebrated the 300th anniversary of the "oldest pulpit" in America; in 1656 its present pulpit was installed. . . . One of the sects of Islam has sent a missionary to Sweden. . . . Died: Dr. Earl Frederick Adams, general director of the Washington office of the National Council of Churches.

## ● TEMPERANCE ●

**CONVENTION POLICY:** We are indebted to a reader for the clipping from the Chicago *Daily News* telling of the new no-liquor policy of the Bauer & Black Company, when it comes to entertaining convention-goers. The policy had a workout at the American Hospital Association convention. Instead of liquor, Bauer & Black, makers of first aid and hospital supplies, served a late evening "ice box party"—a buffet spread of cold cuts, cheese, bread and butter, coffee and milk. One convention commenter remarked, "It was time for someone to change the trend away from liquor." Said a company spokesman, "We just

thought how people like to raid the icebox and decided to give them a chance to do it at conventions."

**DISTURBED ALCOHOLICS:** At a School of Alcohol Studies attended by 100 Methodist temperance leaders, Dr. George T. Harding of the Harding Sanitarium in Ohio, estimated that 60 per cent of the nation's four million alcoholics come from disturbed or insecure homes. He also pointed out that male alcoholics outnumber women six-to-one, and that 56 per cent of the teenagers surveyed in 90 communities said they got their first drink in their own homes. At the same meeting, William H. Veale, president of the National Foundation for Highway Safety, said that 70 per cent of all highway accidents are "liquor related," and that a majority of the drivers involved were "drinking rather than drunken."

Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance, observed that the "relatively young" Protestant denominations were leading the fight against alcoholic beverages. "Only those denominations whose theological interpretations and ethical principles were established in the first three or four centuries still hold to the idea of moderation as a solution to the problems of drinking."

Another Methodist bishop, John Wesley Lord of Boston, charged "passionate prohibitionists" with "a monstrous hypocrisy" if they preach against alcoholism and remain unconcerned about the social evils which foster it. "Alcohol," he said, "is not one problem but a whole series of problems. Tied with it are poor housing, economic exploitation, corrupt politics, false advertising, divorce and broken homes, sexual immorality, spiritual defilement—all part of one running sore."

**SWEDEN:** Bishops of the State Lutheran Church of Sweden are concerned about the "alarming abuse" of alcohol in the nation. The Stockholm government is also concerned. In 1955 Sweden dropped its liquor rationing system, after somebody sold it the argument that under rationing everybody tries his best to live up to all he's entitled to buy. But with rationing removed, that line of reasoning was promptly proved wrong. Drunkenness has gone up as much as 200 per cent. Alcoholism among women is up 80 per cent. Annual liquor consumption has jumped to seven quarts per capita, highest in the world.

Now the government (liquor is a government monopoly in Sweden) is raising the price 25 per cent, to see if that will slow things down.

## THE CATEGORICAL IMPERATIVE

So philosophy calls it, but the Word of God uses simpler and clearer language. "It was necessary," Paul told the Jews at Antioch, "that the Word of God should first have been spoken to you." That is, as if he were to say, "I can't help myself; it is a categorical imperative!"

The imperative lies inherently in the very nature of the case. The natural procedure is to start any Gospel program with the Jew. Sentiment calls for it; gratitude requires it; and, above all, God commands it! So powerfully was this conviction borne in upon the conscience of Paul, and so important did he consider Jewish conversion, that he cried out, "I could wish that myself were accursed from Christ for my brethren . . . who are Israelites!"

Dear child of God! Will you not ask Him to let you see Israel as He sees her? And when you do, a new joy and a new blessing will come to you. Try it. We feel that some day you will thank us that you did.

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# Editorially Speaking...

## ● MURDER IS OUT!

**M**URDER is out! The smiling face of the Kremlin is unmasked. The new look is the old face. By the now red-running Danube the ruthless slave master has machinegunned men, women and children without regard. He rapes freedom while he curses God.

What has Christian leadership to say? Roman Catholic Mindszenty has spoken once again. He has not hesitated. And again he has been utterly brave. But what of my own precious spiritual heritage? What of the leadership of the Protestant faith? Behind the Iron Curtain, briefly raised, Hungarian Protestants have once again accepted their martyr's crown. And in Geneva and here in New York, Protestant ecumenical leaders have proceeded to identify themselves with the swiftly moving unpredictable event. For their promptness and purpose they are to be commended.

But far less commendable through the months preceding the crisis has been their attitude and their procedure. In what they no doubt believed to be the best interests of ecumenicity our Protestant ecumenical leaders made a certain public peace with these evil masters. Also, they went into conference at home and within the captive lands with those others who had taken the places of the martyrs and made themselves acceptable to the Soviet contained churches. Less than three months before, the Protestant ecumenical movement conducted an official conclave in Budapest where it accepted the hospitality of Hungary's Communist government and where it listened to, honored a "captive churchman" from Peiping, Bishop H. C. Ting, who declared the Chinese Revolution to be an "act of God" and as of his knowledge that American troops practiced "germ warfare" in Korea. That last is an absolute falsehood. But there is no record of the "Bishop" being officially rebuked.

The mere recital of past shame and horror with condemnation of past silence would be the acme of futility. Words are not enough. But what more than words may be offered?

There is at least one gesture that remains available to Protestant ecumenical leaders. Let Dr. Joseph L. Hromadka of Czechoslovakia, who is a member of the Central Committee of the World Council of Churches, who has twice received the Stalin peace prize, fling his medals into the face of the Kremlin. Let the distinguished and well-intentioned American officials of the World Council of Churches do likewise with their decorations—the honorary degrees received two years ago from the Communist-controlled theological seminary in Budapest. These degrees were conferred at the same convocation that stooped to honor in like manner the official representative of the atheistic "Peoples Government" which was the stooge of the Kremlin.

As to appropriate political action so far as Moscow is concerned, if ever there was an hour when sanctions were in order, when an economic boycott were a justifi-

able weapon of peace, and if ever withdrawal of recognition with the severance of diplomatic relations were justified, *that hour is now!*

## ● FATHER WALSH OF GEORGETOWN

**I**n the death of the Reverend Dr. Edmund A. Walsh of Georgetown University, the United States and the Free World has lost one of its most respected and distinguished crusaders against Communism.

Father Walsh knew Russia and the Kremlin's unique brand of totalitarianism better than any of the political experts with whom I am acquainted.

I came to know Father Walsh intimately when we were fellow members of two Presidential commissions—one on universal military training, the other on religion and welfare in the Armed Services. In his death I have lost a gracious, understanding and true friend. But the influence of his life, the radiance of his faith, and the unselfishness of his public service will remain to permanently enrich the educational institution he served and the country to which he was ever loyal.

## ● NOT GOOD FOR AMERICA?

**A** PRESS release appearing in a Cleveland newspaper on September 30th quotes a pamphlet distributed in Lorain, Ohio, at worship services by Roman Catholic priests. The pamphlet objected to the use of United Appeal funds to establish a Young Women's Christian Association and to erect a building for the Salvation Army. If Catholics contributed to the fund, the pamphlet said, "they would recognize these forms of religion. This would be a serious violation of our faith."

The material was announced as approved by the diocesan authorities in Cleveland and went on: "We do not wish it understood that Catholics are therefore free from all obligations to support the various good work of purely civic and social agencies of our community. This may be done by direct donation to the agencies which claim their sympathy."

Certainly CHRISTIAN HERALD does not question the right of Roman Catholic authorities to take this position. What, then, is a reasonable conclusion for Protestants?

Such unequivocal declarations as the Lorain, Ohio, statement inevitably will lead multitudes of Protestants to conclude that they should confine their contributions to Protestant institutions and activities, *absolutely*. In the opinion of CHRISTIAN HERALD the end result would not be good for America.

*Daniel A. Poling*  
EDITOR OF CHRISTIAN HERALD



JANUARY 1957

Christian Herald  
JANUARY, 1957

# G.I. Morals Start at Home

By **GEORGE H. BIRNEY**  
Chaplain, U.S. Army

**E**VERY once in a while a military chaplain receives a frantic letter from a worried parent or wife which states that Johnny hasn't been writing and his folks are afraid he is either ill or in some kind of trouble. Will the chaplain please see Johnny and find out what is the matter?

Of course, the chaplain will see Johnny. In many cases he discovers that the family's fears are justified. Johnny *is* in trouble. Once, when I received such a letter I found one mother's son on trial for his life that very day. When I answered it was to tell her that he had been convicted of murder.

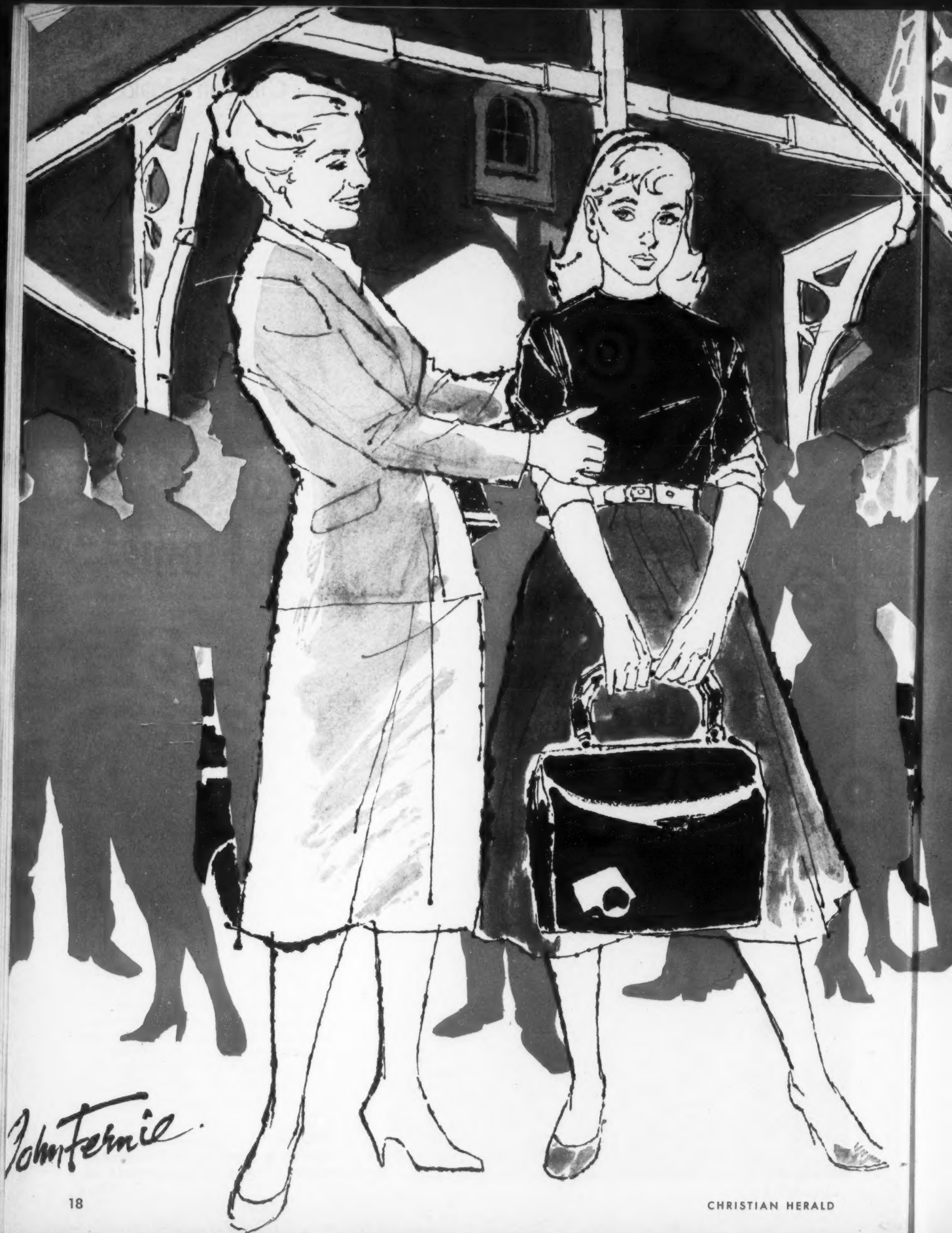
This, however, was the most drastic such case in all my years as a chaplain. More often, if Johnny is confined, it is for lesser offenses—being absent without leave, insubordination, or the like.

In most cases, Johnny's trouble has little to do with his relationship to the army. His unit commander will tell me


*(Continued on page 56)*

*Your boy won't get into trouble if you've conditioned his mind to a proper outlook, given him faith as a buckler and shield.*





*John Fernie.*



By DONNA CROUSE

ILLUSTRATOR: JOHN FERNIE

# When Mr. Stickle Made an X

DOUGLAS would be arriving in less than an hour, thought Luella in panic. "Everything's such a mess," she complained to Mr. Stickle. "Look at those sofa cushions—they're so lumpy."

The little old man mopped his pink face. "The most comfortable lumps in town, Luella. Anyway, your brother won't notice, after not seeing you for twelve years."

The tears shot into her blue eyes. "You don't know Douglas. Besides, he thinks I'm still fairly well off. Dad left us quite a bit I told you, but Douglas built his into something. My money—"

"Is banked in people," Matthew Stickle finished gently. "Best bank in the world, my dear. The only one with real security."

Her brother wouldn't understand that kind of philosophy, she told herself grimly. "But he thinks I have a lovely house on the bay. I never dreamed he would come here. I really didn't, Mr. Stickle. He'll be shocked."

"Shocked, my cane," said Mr. Stickle, his polished cheeks creasing warmly. "It is a lovely house on the bay. No view like it, Luella."

"It's just a broken down old rooming-house, and you know it," Luella blurted. He was looking at her in that tender understanding way of his, and it shamed her. "I was hoping that he might bring Valerie. It seems so strange being an aunt, and not seeing your niece for so long. I—"

She broke off because Peter Like loomed in the doorway—a tremendous man in a checkered sport jacket. "I'm almost all packed, what do you know?" he said in his high incongruous

(Continued on next page)

*Luella was baffled at the unhappiness of her  
teen-age niece until the reason was made clear by  
the wisdom of an old man with a young heart*

By LOUISE BAKER WALDRIP

## Have You Learned the Grace of Getting?

**M**ANY YEARS AGO I was in school with a girl who was working and borrowing her way through college while her widowed mother struggled at home to keep a younger child in high school. Though the mother was almost penniless, she managed from time to time, by great personal denial, to send the daughter some small gift such as always delights the heart of any college girl.

One fall semester the hard-pressed daughter saved enough money to buy her mother a beautiful pair of gloves for Christmas—something the mother had long wanted because she was self-conscious over her rough hands. Unable to go home for the holidays, Linda radiantly wrapped and mailed her surprise.

Shortly after Christmas she received a small package and a letter from home. The package contained the gloves, and the letter the mother's explanation that she simply couldn't bear for her daughter to "make such a sacrifice."

No radiance was left in Linda's face now, only disappointment and wounded love. The "sacrifice" so lovingly made that had brightened a whole semester's self-denial had been unintentionally rejected.

It is something of a paradox that people whose greatest joy seems to lie in giving, either of their service or their means, are often distressed when they're on the receiving end, especially if any measure of self-denial is involved. They seem not to realize that the happiness of pure self-forgetfulness can erase the consciousness of personal cost in other people as well as in themselves. "It is more blessed to give than to receive," but someone must receive in order for someone to give.

All of us seem to forget at times that the people who are the least able to give may be the ones who most need to give. During an extended period of financial reverses in our family, I was entertaining a friend one afternoon when a birthday package arrived for our daughter. It was from a friend of both ours and the visitor. This friend had only recently lost her life savings, and the loss had been followed by a prolonged illness that piled up staggering debts.

When the package disclosed a beautiful skirt and blouse I was certain the friend could not really afford, I involuntarily exclaimed, "Edith shouldn't have done that!"

"Oh, I don't know," my visitor stated matter-of-factly. "That's good for Edith."

She was right. Edith was forgetting her own troubles in thinking of others. The light in Edith's eyes when we went to express our gratitude was visible proof that the giver is more greatly blessed than the receiver. We refrained from any "but-you-shouldn't-have's." Though people do not mean it so, aren't these words a subtle and unflattering implication of surprise at another's generosity?

I shall never forget the weary night in college at the end of exam week, when Judy, the girl across the hall, long past bedtime picked up a pile of hosiery that her tired roommate had allowed to accumulate and washed them along with her own. (Continued on page 45)

voice. Only in the puckery folds beneath his eyes did his age show.

Luella gave a nod of approval, glad that he was going to spend a month with relatives in Syracuse. It would be a nice change for him. But she would miss him.

The huge fellow grinned down at Mr. Stickle. "It'll be good to get rid of this diet policeman of mine," he teased fondly.

"It's worth your life to keep him out of that bakery, Luella," said Mr. Stickle. "I tell him pies are round to make you round. Cream puffs make you puff. Layer cakes put layers on you. Pound cakes—pounds. Yep, the warning's right in the name."

Even when she was sick with nervousness, her two roomers could make her smile. They changed her from a spinster of middle-age looks, and surprisingly only 38 years, into a young woman. What would she do without them?

**L**UELLA opened the door for Douglas with shaking fingers. He looked the same—stern, thin-faced and dark. His kiss on her cheek was slight and detached. "It's been a long time, Luella." His keen eyes took her in swiftly. "You've plumped up a bit, haven't you? Say, you ought to get those steps repaired. Terribly rundown house, Luella. I'm surprised."

There was a hot crawl in her cheeks. "I like it," she said woodenly. "I manage."

He was moving into the dining room, where the plaster was the worst, where the sea air pounded its salt into the woodwork. "You should, if you invested Dad's money wisely."

"I was hoping you'd bring Valerie with you."

He sat down suddenly. "That's why I came. I'm having trouble with her. It isn't easy to bring up a girl without her mother." His face was lined. "At sixteen she's a strange girl, Luella. Stays by herself all the time. Doesn't like people. Too much with old folks, the doctor thinks. Madeline's mother and sister are still with us, you know. You remember Madeline's sister, Sarah? She was years older. A very fine woman, but Valerie says she hates her. Hates her grandmother even more. She—"

"Oh, she doesn't mean that, Douglas," Luella cut in.

"The doctor seems to think she does," her brother said gravely. "His idea is to get her into an entirely new environment. Now, you're a comparatively young woman, Luella. I—"

"Oh, I would just love to have her." She caught at his sleeve eagerly, her eyes shining. "Douglas, I know I could

(Continued on page 70)



*Their home is a happier home since music, which their own need can dictate, came in. Hymns at breakfast, for instance, set a prayerful pattern for their music-filled days*



By  
**CYRIL E. BRYANT**

*The Bryants and the children, Mary Beth and Jim Ed, enjoy their hi-fi equipment which, after careful shopping, they bought for less than \$200.*

## ***WE DISCOVERED RELIGIOUS RECORDS***

**N**OT much of anything that our 12-year-old James Edwin does is a surprise to us these days, but I could hardly believe the scene that awaited me when I came home from work last Thursday.

There was Jim with two of his school chums, sitting on our living-room floor munching peanut butter and crackers and listening to a hi-fidelity recording of a Tchaikovsky piano concerto.

"Well, what do you think of it?" his mother greeted me as I walked into the back bedroom to change to more comfortable shoes.

I had to admit it was a shock, but a very pleasant one. Only a week earlier, Mary Elizabeth, age 10, had entertained some of her friends with an album of religious records. But this had seemed more natural since she likes church so well.

My wife, Flossie, and I already were referring to the record player as "our magic music box" because of its enriching contributions to our home devotions and because of the "tone" it lends to our day-to-day living. The secret of its magic, we are convinced, comes in the fact we have dedicated it solely to religious, classical and other quality music.

At breakfast this morning we read the Scriptures and gave thanks to God to the soft accompaniment of hymns.

Last night we listened to the rich melodies of Bach and Tchaikovsky without the blare of "commercials." And we have found that the habit of reading—almost lost a few years ago with the advent of television—has come back to our living room now that music provides a conducive backdrop.

Our case is not unique. Thousands of families across America have discovered that a new serenity of spirit, and happier, more unified homes can result when music becomes a vital part of family life. A record player is the essential instrument.

Consider the experience of Murt and Mickey Ashcroft of Tallahassee, Florida, whose enthusiasm helped to convert Flossie and me to the idea of investing in record-playing equipment. The Ashcrofts tried to set up family worship but found, as have most of us, that it is hard to adjust from the confusion of a household with two young sons, to the quiet that is necessary for Bible reading and prayer.

"We arranged a time for family worship when Frank, the baby, would be asleep, so that Tom could participate without the distraction of his younger brother," Mickey related. "Since Tom loves church music, we started playing one or two records before beginning our Bible reading. We came later to realize that music is a vital part of our worship, for the records do more than calm (Continued on page 36)





ILLUSTRATOR: EDWARD SMITH

# THE PILOT

**T**HE small steamer *Ceylon* was ploughing her way through smooth, sunny seas from Bombay toward Malcolm Island in the Indian Ocean, some 1500 miles to the south.

Captain McPherson and I were the only officers on the small coasting steamer. I was in my early 20's, still eagerly looking forward to great adventures. McPherson was a good seaman of the old school, one of those men who never appears to grow old. His 60 years sat easily on his sturdy shoulders, and he had an abundance of white hair and a beard. He also had a determined mouth and sentiments as changeless as the hills of his native Scotland.

I was poring over a chart. Turning to Captain McPherson, I said, "Looks like a lot of mere atolls and reefs, sir. Wonder what kind of people are living there—if one can call it living."

McPherson grunted. "From what I heard in Bombay, part of it is quite civilized, since the Pilot came."

"The Pilot," I said. "I don't understand. What pilot?"

McPherson's dour visage creased in a smile. "That's the strange part of the story," he answered. "Many years ago a steamer, bound for Java, was wrecked on one of the reefs. Among the passengers was a doctor-missionary from the United States. The natives then were a miserable, half-starved lot of humanity, and when the survivors were eventually taken off the island, this man, on his way to a mission in Batavia, elected to remain."

McPherson looked through a porthole at a shoal of flying fish skimming over the placid water. "Nobody in Bombay seemed to know much about him, not even his real name. He is probably some old fanatic, walking about with a doleful expression on his face, worrying about his sins and those of his fellow men."

Leaning back in (Continued on next page)

*It took a threat to his life for the canny, but  
unbelieving Scotsman to realize "No man is big  
enough to walk alone..." as "The Pilot" said*



A True Experience Story

by L. F. HANSEN



# WHERE SUNDAY SCHOOL IS A HE-MAN JOB



Webster church-school staff, l to r: R. D. Soule, Wesley Dulitz, Roy Johnson, Ernest E. Gelhaus.

**I** LIKE men teachers in Sunday school because I like men," declares Richard Burns, 13. Jerry Sudman, 14, is equally frank. He says, "I like my teacher because he teaches us something, and because he has a sense of humor."

Men make up nearly half the workers in the Webster, S. D., Methodist Sunday school. Thirteen of them serve as teachers and general officers. Divided into a score of classes and groups, the educational program of the church attracts about 150 each week.

Wesley Dulitz, 32-year-old farmer, teaches boys and girls of junior age. With his father, he farms 512 acres. Busy with corn, small grain, hogs and cattle, he is also active in civic enterprises. A township supervisor and president of his Farmers' Union local, he feels that his church work is among the most significant of his activities.

Presently teaching only once a month, Mr. Dulitz declares that he will not accept a full-time assignment until he can improve the quality of his work.

"Let me say very frankly that I am not yet satisfied with the job I have been doing in the church school," he says. "Since I have been trying to learn to be a teacher, I have also set out to improve myself as a Christian and a citizen."

Many of his colleagues echo that sentiment in one fashion or another. Donald Bowles, 42, includes himself among those who feel their incompetence. "But," he says, "there is not time to wait until we become professionals at the job."

Holder of an engineering degree from South Dakota State College, Mr. Bowles spent five years in uniform late in World War II. Discharged with rank of lieutenant-colonel, he entered

the automobile business and moved to Webster.

Students in the church school are frankly impressed by the fact that their teachers include such "real men" as hard-handed farmers and ex-soldiers. At least a dozen adolescents say they like male teachers because men keep better order.

How much of that judgment rests on a desire that the leader keep a firm hand on other members of the class rather than one's self is anybody's guess! Nor does praise for men imply the least criticism of feminine teachers—who predominate in the typical Sunday school. Rather, boys and girls of Webster seem to like the fact that the educational program of their church is patterned after a family structure.

**I**T was interest in the family-like structure that spurred church leaders to recruit more men for teaching. The Rev. Arthur Cugin, pastor, helped launch the emphasis when he came to Webster in 1953. Mrs. Albert Reich, church-school superintendent, adopted a policy of deliberately selecting men for many posts. Without minimizing the fact that demands are made upon teachers she stresses opportunities.

Robert D. Soule, veteran newspaperman, teaches a class of youth from the local high school. Roy H. Johnson, dealer in farm machinery, teaches fifth-grade boys and girls.

"One of my reasons for teaching," he says, "is to set an example for my own children. The Johnsons go to Sunday school as a family. So even the little ones feel a part of the working church, not a visiting group."

Sentiment of the congregation is firm: men will be on the Sunday-school staff in large numbers in coming years.

—WEBB GARRISON

his chair, he added, with a smile, "Maybe we could have some wee arguments."

Knowing the obstinate nature of the Scot, I felt almost sorry for the old missionary.

After passing Manikoi Rock light we proceeded slowly among the numerous banks and atolls and arrived late on an afternoon at our destination, a small island shown on the chart to be about ten miles long and four to six miles wide.

The swell was breaking over the barrier reef. As we were looking for a channel into the lagoon, an outrigger canoe paddled by four natives and carrying a passenger came through the opening, approaching rapidly.

They were soon alongside and a white man came up the ladder with agility.

"Welcome, Captain," he said briskly as he came forward to shake hands. "I'll pilot you through the entrance. It's a bit tricky for a stranger."

Giving orders to the helmsman in a seamanlike manner, he soon had us through and the ship safely anchored in the lagoon.

I looked about with pleasure. On the beach was a small village. Many of the houses were built of coral that glittered in the sun like white marble. Beyond the town the land rose slowly and was cultivated to vanilla, cocoa and fruits. It all looked so fresh and unspoiled. The murmur of the swell breaking over the barrier reef lent enchantment to the scene.

I was wakened from my reverie by the captain's voice: "I have a letter for a man they call 'The Pilot.' Where can I find him?"

Our visitor smiled. "I'm the pilot," he said.

"I know, but I mean the missionary, the man who is in charge here. He is also my agent."

Our friend chuckled. "Give me the letter, Captain," he said and held out his hand. "I'm the man you want."

The captain's face was a picture of bewilderment. "You—you are the missionary," he stuttered. "I thought a missionary was—was—"

"An old patriarch, always preaching," interrupted the man laughingly. McPherson flushed.

"Sorry if you are disappointed, Captain," continued the Pilot earnestly, "but most missionaries thank God for His many blessings—and enjoy them. Now shall we go down and look over the manifest?"

"You must have a name by which I can call you," said McPherson puzzled.

"Yes," was the quiet answer. "But I prefer 'The Pilot.' It is at least a name (Continued on page 78)

CAREFULLY I put down the book I had been reading and glanced at the clock—11:30, a half hour to midnight. I decided to wait up and hear the church bells ring the old year out and the new year in. While I waited, I began thinking of many things. Some of those thoughts were to change my life. I first toyed with the idea of making some resolutions. Quickly, I gave that up, deciding resolutions were for the strong-willed. Maybe, I decided, it would be simpler just to make three wishes. Or, better still, I could be very selective and make only one wish. But what would that one wish be? Life had been good to me. Health, happiness, education, travel, motherhood and even the exalted state of grandmotherhood had all been on my list of blessings. I had weathered the shock of widowhood and, to some degree at least, had

## The New Year's Eve that Changed My Life

conquered the desolation of loneliness. But my days were marred by a nagging sense of unfulfillment, of having missed the mark. Half of my lifetime was spent; it was later than I thought. I knew that the well-integrated life matured best by the proper blending and developing of physical, mental, social and spiritual interests. My health was good. My natural curiosity had never allowed me to neglect a continuing education. My busy calendar of club and community activities showed that I was not neglecting the social side. As for my church, I had served it as an officer and teacher, and had given to its causes in proportion to my income. I seemed to be distributing my energies rather well. And yet, the reason for the lack of meaning and significance in my life must lie in one of these categories. At second look, my spiritual side seemed to be the most impoverished. In that field there was unlimited room for improvement. My motivation in spiritual matters came more from a sense of duty than from a deep love of personal improvement and service. I knew this was a serious fault.

For a long time, I had been playing a little game of countenance study. The object of the game was to find a face that I should like to have for my own. I was not looking for a symmetrical combination of eyes, nose and mouth, but for a face that reflected inner radiance and spiritual grace. Every now and then, I found such a countenance and at once my own life seemed ugly in comparison. On these findings, then, I would base my wish for the future, and it was this: *that I might grow and mature spiritually*. I wanted more than anything else in the world to find God's will for my life and to reflect His love and peace in my daily living. Before I slept that night, my wish had become a prayer. Being a systematic person, I began, the next morning, to organize a program whereby I might, with God's help, achieve this deep desire. I knew that I must put God first in all my activities.

(Continued on page 46)

By FRED B. BARTON

# INTEGRATION Comes to Osage- PEACEFULLY

**W**HEN, for the first time in the history of America, public school desegregation seriously began rolling last fall, newspaper headlines blackened with stories of violence. Cars were overturned. Windows and heads were broken. Crosses flamed in the night. Militiamen were called out.

And in a small community in West Virginia a quiet little woman said to her friends, "Let's tell somebody that in Osage integration is working out peacefully."

I went down to Osage and let them tell it to me.

It's a soft-coal mining town of 1000 souls, a town where the sulphur in the soil kills off big trees. If it were a little more handsome, Morgantown, 4 miles away, would probably claim it as a suburb.

Osage is the largest community in a 5-mile strip known as Scott's Run. Along the strip are such places as Jim-Town, Bertha Hill, Pursglove, Davis Hollow, Guston Run, Cassville—each of them originally a "company town" built to house families of the men who worked a coal mine. Stretched like a shoestring between the Monongahela River and the rich farmlands of Dunkard Creek, the strip long has been known for its bituminous coal, the bleakness of much of its landscape, the often unlawful behavior of some of its inhabitants. During the violent 20's Osage gained a reputation that lingers to this day as the toughest and roughest coal town in Monongalia County (an early copyist couldn't quite spell Monongahela).

It's not surprising, then, that when Osage makes news on the law-abiding side, it wants to crow. And this more relevant observation: if integration can work here, where folks don't take pushing easily, and where there is a 40 per cent Negro population in the elementary schools and 22 per cent in the junior high school, integration ought to be workable just about anywhere. Provided, of course, you have educators like County Superintendent Rex M. Smith and Osage Principal Charles A. Stevenson, settlement house workers like the Marshalls, pastors like those in the area who are bringing their religious insights to bear on human as well as heavenly relationships.

This is a part of the country that does its own thinking and always did. It went through the Civil War fighting for the North; 55 whole counties seceded from old Virginia and in 1863 became our 35th state, West Virginia. But it stayed segregated. West Virginia was one of 17 states affected by the U.S. Supreme Court's ruling on integration. And you hear vaguely that some counties of West Virginia are still dragging their feet on the matter.

But not Rex Smith's district. He is school superintendent for the county that includes Morgantown, Osage and considerable rural area. Some cities and some colleges made no move till the very last minute and then acted in panic, but Smith began planning early. Since 1939, colored students in his district have studied from books identical to those furnished white children. In 1950 when the Supreme Court ordered schooling for Negroes comparable to that given whites, Smith modernized an adequate frame building as the Negro school for Osage.

And in the summer of 1954 when the Court put teeth into its edict—Negro children must be accepted into the same schools and the same classrooms as whites—Rex Smith began establishing a climate of acceptance.

**T**HERE were a lot of meetings. Almost every school in the district has a Parent-Teachers Association, and there is a county council of PTA's, meeting four times a year. Superintendent Smith addressed them with great frankness. "Go back to your organizations and discuss the matter," he urged. Most of them did. Some groups invited the Negro parents to inspect the school quarters and get acquainted.

To dubious white parents and teachers he suggested there might be compensations in bringing in the colored race. "Negroes are usually good singers," he told them. "Their voices are soft but powerful. They will help out in the singing in any school or group." And so it has proved.

There have been other incidental benefits too. In one small town two school buildings stand 300 yards apart. The Negro mothers had held dinners and had raised enough to equip their building with all

(Continued on page 28)





*Beverly Amend plays the piano for a volunteer group of singers during noontime "lunch-and-do-something-different" hour.*

Photos by Margaret Marshall and the author

*... and if it can work in this  
rough-and-tumble little mining  
town, it should work anywhere.*

*Here's how they did it ...*



*Principal Charles Stevenson, left, of Osage's combined schools, and Superintendent Rex M. Smith of Monongalia County.*



*A newcomer watches a group of pre-school-age children fill and dump their sand-buckets at the ever-popular sand-pile.*



*Three volunteer workers watch while youngsters play in back of Scotts Run Settlement House in Osage, West Virginia.*

# The Order of the Towel

**T**HIS title sounds so familiar I'm sure I'm plagiarizing, but I don't know from whom. Apologies are hereby offered. And, in any case, we ought to get on with the organization.

There are only two requirements for admission. *First*, you have to suffer some kind of defeat. You have to throw in the towel at least once—and not over some minor issue. You have to be carried out feet first.

There's something odd about people who have never suffered. Somehow they don't belong. Perhaps that's one reason why the phenomenally successful young politicians never get to be President.

In a television interview Admiral Richard Byrd gave his views on bringing up boys. He said that he believed every young person should "suffer for something that's good for the world." Most parents want to deny their offspring this divine privilege. They seek only success for their children. No towels, please, except at the bathtub and the backyard swimming pool.

One testy, keen old New England lady wrote to me about a young minister still in his middle 20's and with a church of nearly a thousand members: "I don't know where he can go from here. He started at the top." That young man would be lucky if he had a couple of real flops now, instead of later, when they'd be really hard to take.

*Second*, those entering the Order of the Towel would have to wear it sym-

bolically around the waist. We read in the gospels that the Master girded Himself with a towel. Since then, in the Christian mind, the towel has become a badge of service. But despite nearly 2000 years of preaching, the public wants to be served, not serve. Girding a towel to perform lowly tasks is about the last thing we want.

In the Church of the Brethren communion service, called the Love Feast, each member actually washes his neighbor's feet, just as Jesus washed the feet of His disciples, including Judas. What's wrong with restoring the rite generally, if we really want to get back to the original ways?

The *dish towel division* of the Order of the Towel would be a special, higher bracket. Homemakers (not housewives, if you please) who keep their posts of duty at the kitchen sink instead of chasing after outside work to get money to pay for an automatic dishwasher so they can work outside, would be awarded special dish-towel-division pins. They also serve who only stand at the door and wait for their husbands with a fresh gingham frock and a warm kiss, and who reply, "Yes, son," when their children come home from school and shout, "Mama, are you home?"

I suppose there never will be an actual Order of the Towel. But if there were, those who have suffered defeat and triumphed through service to others would be the standard-bearers of this knightly fraternity. **THE END**

facilities for hot lunches. Somewhat reluctantly they decided to share this privilege with the white pupils and teachers. The Negroes sensed they were there by contributing to the whole program—paying their way, so to speak.

But Osage, because of its high Negro population, was the big problem—and the big story. The present harmony there resulted from careful preparation that first summer, now three school-years past.

One day, for example, Smith held

went and jumped off the deep end.

"Some Negroes make themselves disliked by wearing loud clothes, by acting loud in public places, by not being scrupulously clean. You must recognize these failings and do your utmost to correct them, first in yourselves and then in those you meet."

Response was instant and unanimous. Shortly after that, two boys from different families, both Negro, arrived at Osage schools with dirty faces and clothes. Their Negro teacher sent them home with a stiff note to their mothers. "If your boy is going to attend Mr. Stevenson's school, you've got to have him clean," warned the notes.

The lads came back, subdued in spirit and polished. They have been models of deportment and dress ever since.

In another meeting, back there in 1954, Rex Smith met with area ministers and invited their support. Many of them preached pointed sermons to good purpose.

What does a minister in Monongalia County say about integration? Well, Rev. Benton Roy Hanan, pastor of the First Christian Church, leaned heavily on Acts, chapters 5 and 6. He said in part, "In the ranks of our American churches there is no room for equivocation with regard to our American racial issues."

Rev. W. Roy Hashinger, pastor emeritus of tiny St. Paul's Lutheran Church, told his people: "God is the creator of mankind and all races are His children. Therefore we should learn to love one another."

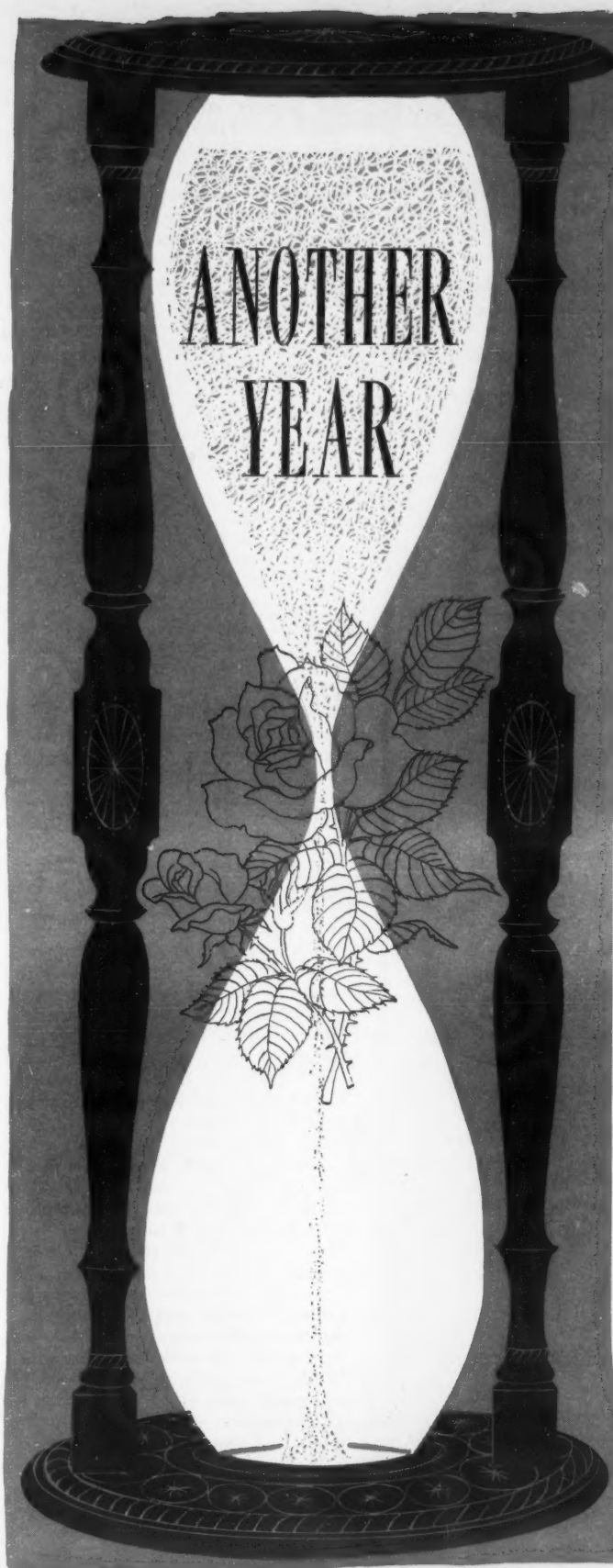
Rev. Joseph P. DeBardi, pastor of Drummond Chapel, Methodist, and Rev. Robert E. Shields, pastor of First Presbyterian Church, gave their support.

For four ministers, two of them in their mid-twenties, integration was no problem. Rev. T. LeRoy Hooper, pastor of sizable Wesley Methodist Church, says, "Our church has a gymnasium given by someone who believed in community recreation, without regard to race. For eight years we have brought together whites and blacks, and foreign students as well, without any disturbance."

Rev. Raymond J. Nielsen, pastor of First Baptist Church, says, "My forthcoming baptismal group will have one Negro. Our ushers include one Negro. But the integration problem of the churches is probably not a racial one. The Negroes are used to a highly expressive service."

Youthful Donald Rogan, pastor of Trinity Episcopal Church, was not in Morgantown two years ago, but the church of which he was then pastor, at Charleston, had a Negro couple. For

(Continued on page 62)



By FAITH BALDWIN

**I**N the past, when I have written about the New Year it has been a looking-forward sort of thinking. Now, I am also looking back, as I did at Thanksgiving, remembering much for which I gave gratitude. At the year's end perhaps it is well to tally what we wished to accomplish in the 12 months' time against what we have accomplished. I think most of us have to admit that we are usually in the red.

In terms of *emotional* accomplishment I think I am for 1956 slightly in the black. I have experienced unusual fear and anxiety, not only for myself but for others. This led me inward to the indwelling Christ and upward to the Father. It gave me answered prayer. Passionately to feel fear and anxiety is, in itself, no accomplishment whatsoever, but what you do with fear can be. This time I managed to do something constructive.

In terms of *creative* accomplishment I am also in the black since I have written a novel, and it is a long time since I've done that. Writing, rewriting, I felt my way through it, as it were, in the dark. I do not know, as 1957 comes in, what will become of it. I haven't the remotest idea of how it will be received by my publishers, let alone potential readers, and I firmly close my mental eyes against what the critics may say. But to have been *able* to write it, at all, was a major feat.

In terms of *spiritual* accomplishment I am in the red for, in common with many, I do not always follow guidance. I know, with all my heart, what I should have done. But I try often with only half a heart and usually make excuses for myself. The simplest rule of

(Continued on next page)

ILLUSTRATOR: DICK OTT





## **LINES OF A LAYMAN**

**BY J. C. PENNEY**

### **THE LAW OF SPIRITUAL LIBERTY**

**L** AST month I wrote of the law of *natural* liberty—one of two ancient streams of thought—in an endeavor to explain that phenomenon which we call the “American Way of Life.”

The other stream of thought to which I referred had its source in Moses, the God-inspired leader and teacher of three and a half million people who had never known a day of freedom in their lives. He told them directly and indirectly that, having been created in the image of their Maker, they were destined for liberty. With the backing of stern penalties, he forbade them to bow the neck or bend the knee to anybody save their Creator. This is the law of *spiritual* liberty.

*Thus you see that the American concept of liberty has the sanction of both natural and spiritual laws.* For more than a thousand and a half years this concept germinated in the minds of a few choice souls in the Old World, but it was as yet only a dream.

Then things began to happen. A group of Bible-reading folk at Scrooby, England, in defiance of tyranny, placed their lives and fortunes in jeopardy by boldly refusing to conform to the oppressive laws of an autocratic government. In the year 1620, they bravely crossed the wide Atlantic Ocean to the New World. Here, in a virgin scene untainted by oppression, they brought into being a form of government the like of which the world had never known before.

In due time, their descendants wrote the Declaration of Independence and the Constitution of the United States of America. That instrument guaranteed certain inalienable rights which free men cannot surrender and remain free. In religion, it is the right to worship God as one's own conscience dictates. In politics, it is the right to think for one's self, belong to any political party the individual chooses, vote for whomsoever he will, and hold any office to which his fellows are minded to elect him. In commerce and industry, it is the right to choose one's own profession, work for whom and where the individual wishes, and risk his capital and time as he sees fit. All of this is without coercion or interference from the government.

guidance is also the most profound. It begins, “Do unto others . . .” Try that every day and see how often you fail.

Actually, looking back from the year's beginning is an attempt to see the wide panorama of what has gone before. But looking back, at each day's end, over hours rather than months is a true close-up, and if we would do that today, tomorrow would be better. But we don't. We're too tired, or sleepy, or annoyed at something which has, or has not, taken place. The conscious mind is full of little daily pleasures, disappointments, the glancing or crushing blow.

“Do unto others as you would have them do to you,” sounds so easy and is so hard. It has the widest range possible, from not criticizing people, as

you don't like to be criticized, or not gossiping about your neighbors, for you'd hate to have them gossip about you, to the big sacrificial doing to others. I sometimes think that people make self-seeking and narrow interpretation of the Golden Rule. For instance, we like to have gifts given us, so we give to others. That is doing unto others, literally and materially, isn't it, as you would like them to do to you?

I have lately thought that the interpretation could well be do unto others as you would have them do to you *according to God's will*.

Late last September, my second full summer on Cape Cod since childhood, was over. Looking back upon it now I realize how different this was from the summer of 1955. The house was the

same, the view and the lovely lack of routine which I so much enjoy. But there were many more disturbances and worries stemming from home, ranging from the serious illness of my older son to an error in wallpapering in my house in Connecticut. The weather this second summer was different—a cold rainy June, a few days of heat and humidity, a great deal of steady wind, and many cool, windy sunny days. September actually, the first part of it, was the good month. This past summer was quieter, socially speaking, yet more active in other ways. Also, I had more work, for, whereas the previous summer I'd written several short stories when I felt like it—and I think eight nights in three months took care of that—this summer meant a novel. I did not work every day, but it was harder, longer and steadier work; also it had to be all of a piece. By the time you read this I devoutly hope it will be entirely rewritten and ready to submit to my publisher.

No summer ever repeats itself. It is said that history does, but not the day by day history of the average man or woman. There is always something different. For instance; I now look toward early spring to the arrival of a grandchild, a first child after ten years of marriage.

And this is indeed odd because there is a like situation in the novel. I have, however, witnesses to prove that I decided on the novel's main theme in late June and began it July 12th. It wasn't till August 8th that I learned about the baby-to-be!

So now I look back upon a year in which many things have happened; some good, some bad, some wonderful, some not. And I have had a 63rd birthday. It's odd, isn't it, how every year you have had a birthday? I have experienced the usual number of worries and a great deal of quiet happiness; I have had old problems to confront and solved a very few; and there were new ones, still unsolved.

Down the bank from the sand terrace at the Cape Cod house fall hundreds of rambler roses. When they were in bud and in bloom I cut them. This is a species of pruning. Later, I pruned as many as I could reach without myself falling down the bank. The growth was wild and in all directions, the banks choked by honeysuckle and bind weed, also called morning glory. While I was pruning a little every day I began to think of the wild growth we all experience within ourselves, luxuriant and also in all directions.

Perhaps January isn't the time to prune roses. But January is a good time to do some emotional, mental and spiritual pruning on ourselves. For the loveliest roses can become very wild  
*(Continued on page 40)*

*How a group of businessmen, with little  
formal organization, are "selling"  
religion in a large Southern city*

**D**IVORCE was the only answer to her tangled, unhappy married life. The young woman was sure of it as she opened her mail that morning. Seeing that it was only the monthly bill from the electric power company, she shrugged her shoulders and flipped it aside. A pamphlet fluttered to the floor. As she reached down to pick it up, the words leaped up at her, "God is our refuge and strength, a very present help in trouble."

She opened the leaflet and, through misty eyes, she read the comforting, reassuring words of the twenty-third psalm. On the back page she was confronted with the challenge, "Try God—Now!"

"I did try God," she later wrote to the Nashville Tennessee Electric Power Company. "He has given me the strength to face my problems and the faith to know that with His help I shall be able to work them out. I want to thank

whoever is responsible for this leaflet, which came at a time when help was so badly needed."

The office manager of the electric company wrote on the envelope a forwarding address:—O. Jennings Davis, National Life and Accident Insurance Company, Nashville, Tennessee.

There the letter was read and re-read by Jennings Davis, who smiled as he slipped it into a file folder labeled, "Business Men for Religious Action." He was remembering a cold Sunday afternoon in December, 1953, when the telephone rang in his home and his friend, Houston Ezell, asked him if he would help in a movement to encourage Tennesseans to worship God more in 1954.

Davis promised to help and next day began contacting business friends about the possibility of organizing a city-wide movement to boost church attendance and to stress the need of religion in daily living. (Continued on next page)

## *Doers of the Word*

By DOROTHY  
RICHARDSON JACKSON

*One morning customers of a  
Nashville dairy found, beside  
their milk, a pamphlet: "Why  
You Should Go to Church."*



"If we can just get people to attend churches of their own choice, the impact on their lives and characters will be tremendous," Davis declared.

The other men agreed. They, too, were conscious of the empty pews in their churches on Sundays and of the godless lives of so many people during the week. Convinced that there was something businessmen could do to "get people within shooting distance of the preachers," these men went back to their offices and began recruiting people from among their business acquaintances.

On New Year's Eve, 1953, forty religious-minded Nashville men stood in line at a local cafeteria, and then carried their trays to a private dining room on the third floor. There, reminiscent of another group of men in an upper room some two thousand years ago, they began to plan how they would spread the kingdom of God.

To a man they agreed that if their movement was to succeed, it would require dynamic effort. Consequently they selected as their name, "Business Men for Religious Action." And for their leader they chose O. Jennings Davis.

Davis' religious zeal and inspirational leadership had a swift effect on the activities of "Business Men for Religious Action," for it wasn't long before unusual things began to happen in Nashville.

One morning several hundred customers of Nashville's Purity Dairies found beside their morning milk a pamphlet entitled, "Why You Should Go To Church." A few days later one hundred and five thousand customers of the Nashville Electric Service received their monthly statements. In addition to the regular bill there was a leaflet inviting the customer to "Worship God More in '54." People began to ask, "Since when has a power cor-

poration or a dairy company become concerned with their customer's spiritual welfare?"

It seemed that the local bus company was equally concerned, for a huge ad appeared in both the daily papers offering free rides to and from church on Palm and Easter Sundays.

Into thousands of homes came radio and television spot announcements, encouraging people to attend the church of their choice. Along with the price of shoes and the forecast of coming fashions, merchants included in their newspaper advertisements a striking black-and-white emblem which read, "Worship God in Daily Living."

**N**ASHVILLE clergymen began receiving invitations to lead devotions for groups of employees, who voluntarily came to work a half-hour early so they could attend the services. Several large downtown office buildings set aside special rooms for prayer and meditation. Restaurant owners planned to place on each dining table a small easel bearing such suggestions as "Why not try God?" "Take God to work with you today," or "Say grace before starting to eat."

Calendars, picturing a smiling boy and girl in front of a church, appeared in department store windows with the advice, "Go to church—take them with you."

Taxicabs began flashing placards urging Nashvillians to attend the church of their choice each Sunday.

It was not easy to live in Nashville—or even visit Nashville—without being impressed by the concerted effort that was being made to encourage people to go to church.

To those who inquire, Jennings Davis explains that "Business Men for Religious Action" serves as a catalyst through which church-boosting ideas are transformed into action. The or-

ganization offers encouragement, inspiration and suggestions, but each member is solely responsible for figuring out his own best method of "selling" religion and for finding the means of getting his own particular project financed.

"Business Men for Religious Action" collects no dues, solicits no funds, handles no money whatsoever, assigns no projects, requires no reports, and conducts no membership drives. It has only one full meeting a year, and its handful of officers transact the organization's business either by telephone or when they happen to run into each other on the street.

Created for businessmen by businessmen, BMFRA is paradoxical in that its methods of getting a job done are as old-fashioned, as heart-warming and as filled with the spirit of brotherly love as the barn-raising methods of our early American forefathers.

Among its members are business and professional men from almost every walk of life—contractors, lawyers, printers, insurance men, newspaper men, retailers and wholesalers, judges, government employees and artists.

If there is a job to be done, a number of members will pitch in to do it. For instance, in producing and distributing a particular booklet, there will be perhaps six or seven workers. An artist will design the leaflet, an advertising man will write the copy, an engraver will donate the plates, a paper manufacturer will give the paper, a printer will furnish the printing, and a local firm will address the envelopes and mail the booklets. And these men may represent as many different religious denominations as they do businesses, for the organization is interdenominational in scope.

"Working with these men has enriched my own spiritual life beyond  
(Continued on page 38)

## Guest Preacher

**T**HE Rev. Lowell Russell Ditzen, D.D., dynamic minister of the Reformed Church (Dutch), Bronxville, N.Y., has accepted our invitation to be CHRISTIAN HERALD's guest preacher for the first half of 1957. The writings of Dr. Ditzen have already made him universally appreciated by our CHRISTIAN HERALD family. His sermons are always Biblical and evangelical and are directed to the heart of everyday life here and now. They are vividly illustrated, grippingly presented.

Dr. Ditzen has developed an extensive program of ministry and service to all ages in his own community. Among the activities for which he has been largely responsible are nine choirs, taking in more than 300 individuals from the kindergarten age to very mature adulthood.

Accepting the invitation of the State Department, our guest minister goes to India for January and February as a special missionary of international good will and understanding. **THE END**



CHRISTIAN HERALD



## SERMON

TEXT: *"All things are possible to him that believeth."*—Mark 9:23

# PROJECTS

## VS.

# PROBLEMS

**I** HOPE you found a book or two under your Christmas tree. A few Yule seasons back, a relative, knowing of my interest in history and biography, sent to our home a volume titled "The Age of the Moguls," written by Stewart Holbrook. The book recounts the activities of Americans who made great fortunes, from Commodore Vanderbilt to Hetty Greene.

With Christmas music in the background, tree lights softly glowing, and that warming contentment that enfolds a household late on Christmas Day, I found myself ending a section of that book entitled, "The Era of Brass Knuckles," which closed with a vivid picture of the panic of 1873. At a quarter past noon on September the 18th of that year, the banking house of Jay Cooke and Company, known as "the Gibraltar of American finance," closed its doors. Within 48 hours construction ceased on new railroad lines in California, Texas, Iowa, Maine. Sawmills in Michigan ground to a close on the Muskegan and the Saginaw. The blast furnaces on Pittsburgh's Monongahela were banked. In a few days thousands were standing before grim closed doors of empty banks from Boston to San Francisco. Prophets of doom were preaching that black chaos had come to rule. The end was nigh.

There were a few final paragraphs, however,

indicating that certain men found opportunities in the catastrophe. They had varied gifts—some, perhaps questionable by present business standards. But all seemed to have qualities of vision, daring, ingenuity, energy. Among them were Jay Gould, Russell Sage, Henry Clay Frick, Andrew Carnegie, John D. Rockefeller. Where others saw only chaos, these men saw possibilities. They were engaging in bold plans to create a more prosperous future, while the majority exhausted themselves crying over a troublesome present.

Closing the book, I recalled a remark made by a fine contemporary who affirmed, "I have stopped having problems. I only have projects." So some of those men in the late nineteenth century looked at their times.

Indeed, on the surface, this seems an odd contrast to the man of Nazareth and the celebration of His birth. So I felt at first as I laid that book aside and thought of that majestic life whose birth gave us such a gracious day. And yet as I mused, some traits of His genius seemed not uncongenial to that of men in various fields (finance included) who not alone spoke of the problems that damned men, but who engaged in ventures of activity that in time resolved the problems.

When the Child born in Bethlehem grew to full manhood and set forth (*Continued on next page*)

By LOWELL RUSSELL DITZEN

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on His mission, He affirmed that He came not to condemn the world, but to save the world. Indeed the blessedness of His life lay not in His capacity to see what was wrong, but in the greater capacity to dissolve the wrong with a redemptive way of life. He did not look at life negatively, filled with problems. He viewed it positively—making of difficulty a project.

Isn't it true that any area of endeavor you examine has its greatest possession in those who did more than just see the problems? Many could see the difficulties and could condemn; but those who have turned each problem into a project, are not these always the final and supreme benefactors? Whether it be Paganini with his violin, who executed the most difficult arpeggios; or Pavlova perfecting her skill till none could match her flawless dance; or Goethels building a Panama Canal which many said could not be done; or Einstein developing a formula in abstract physics—is it not true that the real benefactors, the true lifters, are those who are not alone aware of catastrophes, but who have the wisdom to see in them opportunities—who are not alone conscious of problems, but who make them into projects?

Look at those two words, "problem" and "project." Check their rootage and you will find they are almost the same. A problem is anything that is thrown out or forward. It's a matter difficult of solution. The word "project" also means to throw forward. It is that which is propelled or designed. But here is a great difference. A project involves not my objective seeing, but my subjective doing. We don't just worry about it. We evolve a scheme or plan to take care of it. The problem lies on the outside. It's thrown there, troublesome, dark, inscrutable. But when it begins to have a personal reference, when it involves me, when it challenges my will to solve it, it enters a higher and more vital level. It becomes a project.

Don't we see the two levels of experience in the prophet Isaiah, as he knelt in worship nearly three thousand years ago? He saw the Lord high and lifted up. Under the light of that revelation he became aware of the large problems of his day and of himself. "Woe is me. I am a man of unclean lips and I dwell in the midst of a people of unclean lips."

So cannot we all look at ourselves and our world? We see its appalling needs, its friction and hatreds, its waste and disorder. Indeed the world is filled with problems. What we see out there is in us, too, for we are a part of the world. That is one level.

But for Isaiah there came another dimension. "I heard the voice of the Lord saying, 'Whom shall I send and

who will go for us? Then said I, here am I, send me.'" For Isaiah the problem on the outside became a project with a personal reference. Mark you, it was a divine call which sent him there. So too that call comes seeking a modern response that prompts you and me to say: "Here am I, send me."

Isn't it an exciting thought that we worship a God who is concerned—who seeks to do something about the environment in which we live? He didn't make this world and then withdraw for everlasting celestial slumber. His concern is here. He allows men who are imperfect to work and struggle in an imperfect world. But it is His will, in this imperfect world, to create a kingdom of peace and righteousness. He desires that imperfect men achieve the abundant life. So we Christians may face the problems, confident that we are divinely called to solve the difficulties and to grow in the solving.

The New Testament backs up this tenet when it affirms that man's effort will not be lost "... inasmuch as ye did it unto the least of these ...". There can be progress. With God nothing is impossible. We can be sure that God is on our side when we meet problems in the spirit of a project. As man trustfully seeks so to meet life, God's will is fulfilled and man finds his highest dignity.

**A**LL this comes to the back doors of our lives saying, this should prompt you to give definite point to your resolutions as you face a New Year. It says, "Do more than resolve to be a better person or to say 'I'm going to give my concern to some personal and corporate problems'." Let it be more pointed than that. Commit yourself to some personal project that will further the solution.

It isn't difficult to see the weaknesses in our character, the littleness of our accomplishment and to say, "I resolve to be better in 1957 than 1956." But to do only that can be little more than pious and aimless longing. What do you intend to do? What is your specific project? Say to yourself, "I'm going to be more prompt, less of a procrastinator." Say, "I'll begin each day with a positive thought." If we do that we are committing ourselves to practical techniques for bringing a better person into being. Things will happen, for we're making a problem into a project and the solving of the problem is on the way.

Let us have a strong and courageous spirit as we face ourselves and our world. We can do something. We can make homes of order and love, where children are secure in that order and love. We can inform ourselves. We can improve our capacity to think and evaluate. Our project may be to serve

actively great institutions (such as the Red Cross). Certainly the Christian church, with its far-flung empire of good will, is an agency through which your projects of energy and giving will provide answers to the world problems of hatred and division. One of our best-loved hymns reads: "Thy God doth undertake to guide the future as He has the past. Thy hope, thy confidence, let nothing shake!"

We can face this new year with that sound trust that God has a purpose which we each can fulfill as we not alone see the difficulties, but concretely say to some specific job, "Here I am, send me."

Remember, too, that the problems of this world of ours are not greater than when the Child was born at Bethlehem. The times now are perhaps less terrifying than, when in maturity, Jesus told His followers what they should expect. He told them there were to be wars, famines, purges, quakes, false prophets. The disciples themselves were to be delivered up to tribulation, to hatred, to stoning, and—He laid the harsh truth openly before them—they might be put to death. But seeking to pass on to them a trust in the over-ruling divine purpose, He said, "See to it that you are not ashamed. See that you are not alarmed. The Gospel of this kingdom will be preached throughout the world. You will be the carriers of the good news. Through you God's will is done and His Kingdom will come." So they went with their projects, preaching the Word, building the Church.

There's a very wonderful man living in New York named Arthur J. Brown. He's a clergyman, long retired, who on his 97th birthday sent a message which complements this thought. He wrote, "Of course, there are always adversaries and problems. There has never been a generation that hasn't faced them. Always, too, men of God have counted them not as discouragement, but as a challenge." And now having passed the century mark this is still his message.

That's the spirit I'm sure God wants to get hold of your heart and mine. Look into your own soul. Look widely at our world. See clearly and honestly the problems and needs. But, because we are men and women of God, look not with discouragement! Behold the challenge! Look at this new year saying, "I'll make a project to do my part to resolve it," and you'll have a resolution that gives you spirit wings. Yours can be the sweet satisfaction of definite accomplishment—the savoring of a work done and done well.

And the God who created at the beginning, Who seeks to make all things new, and to Whom nothing is impossible—will go with you. THE END

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## WE DISCOVERED RELIGIOUS RECORDS

(Continued from page 21)

us down and settle Tom. They bring us right into the presence of God."

Last winter's Florida-bound tourist migration brought to the Ashcroft's home a couple Murt had known in the service. Murt couldn't remember much about them and wondered to Mickey if the visitors might expect cocktails.

"How can we tell them we don't drink without offending them?" he whispered.

Mickey winked knowingly. She unobtrusively flicked the switch to their record player, and organ music flowed across the room. Next came the voice of Frank Boggs, singing "God Is Real."

"If there was any doubt in anybody's mind, I wanted them to know at the start just where we stood," Mickey said. Then she added: "Religious music does more than anything else I know to set the mood for sane, constructive living."

Shortly after we learned of the Ashcrofts' experiences, we found almost parallel cases across the country.

A New York pastor's wife, whom we met on vacation, also had found that religious records were the key to success in their family devotions. And once, when no "live" singers were immediately available for a wedding, they relied on recorded music for the ceremony over which her husband officiated.

A Texas attorney told us he conquered his family's sometimes unworshipful mad rush, getting ready for Sunday school, by playing religious records from get-up time to get-away time.

The hostess of a missionary society meeting in my own town related the effectiveness of playing recorded organ background music as the women gathered.

All these things fitted together like the pieces of a jigsaw puzzle in offering a solution to the problems we ourselves were facing.

Actually, we knew of few developments in the "talking machine" since the demise of the squeaky kind of phonograph Flossie and I had cranked in our homes as children. We were startled at the high-tone fidelity of today's instruments.

When we decided to buy a record player we discussed the matter with the manager of the record shop nearest us. He showed us turntables as inexpensive as \$29.95, but these were limited in both quality and versatility. Others, mounted in portable cases for the teen-age crowd, ranged up to \$100. The better console types cost from \$150 to \$500. We stretched our budget, and invested \$150 in a set that had the versatility and high quality we

wanted and would make a handsome appearance in the living room.

The youngsters were overjoyed when the record player arrived—a complete surprise to them both. Mary Beth spent her first Saturday playing and replaying our full record library—still very limited in size. Jim Ed's first attention centered, I must admit, more in the workings of the automatic record changer than in the music quality.

They both get up much more readily in the mornings now, knowing that the breakfast devotion will be accompanied by music—the same organ melodies they hear and the same songs they sing in church. Anticipation of the morning devotions is quickened when we let the two select, before bedtime, the songs they want to have played next morning.

Though we have our record player located in the living room and have to turn up the volume for the sound to reach our breakfast area, another family we know have a portable set which they plug into the kitchen wall beside the electric toaster. They use its portability to still further advantage by lending the player and their religious record albums to friends who are ill.

**T**WO major developments about the time World War II ended are responsible for the current phenomenal upsurge in the demand for religious records. One was America's return to religious thinking. The other was a series of new developments in the electronics field that gave us high fidelity. How fortunate we are that they came together.

RCA Victor and Columbia were among the first, established record manufacturers to cut new discs of old church favorites and spirituals. L. G. Kanaga, vice-president and general manager of RCA Victor Records, went against the judgment of his advisers in scheduling an album of religious songs for all faiths by the popular Perry Como. The "I Believe" album jumped almost immediately to the best-seller lists and has stayed at or near the top ever since. Other large record producers also make albums of sacred records, and the field offers such popular singing favorites as Bing Crosby, Jo Stafford, Fred Waring, Red Foley and Eddie Arnold.

A half-dozen new recording companies were born specifically for the transcribing of religious discs, and some have burgeoned to early success. Word Records, at Waco, Texas, was founded in 1951 with \$75 in assets and a single record. The company now shows assets of \$200,000 and a listing of a hundred religious albums. Presi-

dent Jarrell McCracken believes 1957 sales will pass \$350,000. Other record companies strictly in the religious field include Singspiration, Alma, Sacred, and Miracle.

Before your equipment, you'll want to know something about high-fidelity and the various record speeds. Exactly as the name implies, hi-fi encompasses new recording techniques and super-sensitive amplifying systems that are capable of accurately reproducing sounds. An old phonograph covered a tone range from 100 cycles to 5,000 or 7,000 cycles. Modern equipment holds bass tones as low as 30 cycles and trebles as high as 15,000 to 20,000 cycles.

"High fidelity brings you all there is in sound," the salesman explained. "The older types of records reproduced only the middle tones."

Because records are available in four different speeds, you'll want to be sure of the versatility of the turntable you buy. The traditional 78 revolutions-per-minute record which plays about three minutes and offers a single song on each side, is on its way out. It is being replaced by 45 r.p.m. "extended play" disc, and the 33 $\frac{1}{3}$  r.p.m. "long playing" record. The 45 plays about seven minutes to the side, the 33 about 20 to 25 minutes. Still newer is the 16 $\frac{1}{2}$  r.p.m. The complete New Testament, read clearly and compellingly, is available in this speed, and the album is no thicker than a Bible itself.

Your record shop can give you your favorite hymns in almost any variety of arrangements, featuring a large number of artists. Lew Charles and Paul Mickelson are featured in organ recordings, and George Beverly Shea, Frank Boggs, Dick Baker and Bill Carle in vocal numbers. If you prefer choral groups you can get albums by the Augustana Choir or the New Jersey Oratorio Chorus singing the old favorite hymns, spirituals, and religious classics. If you want to mix the new with the traditional, you can select records featuring some of the many new popular songs with religious themes—"He," "It Is No Secret What God Can Do," "It Took a Miracle," and others.

Incidentally, Mr. Kanaga of RCA feels that the tremendous success of these "popular" religious songs is one of the most heartening signs in the American religious renaissance.

"More and more of these songs are being written," he said, "so the chances of getting a really good one are much better now than four or five years ago." The upsurge of sales of such records will tend to attract the best composers, he believes.

Church publishing houses are recognizing the record boom with a graded series of discs for the younger

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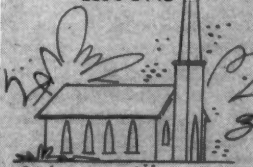
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members of the household. Broadman Press, the Southern Baptist book division, began with a set of 36 short tunes in an album called "Songs for Children Under 6." More than 10,000 of the albums sold the first year, much to everybody's surprise, and the publishers have announced three more albums, graded by ages. Other producers are selling a series of Bible stories, told by a narrator in children's language against catchy musical backgrounds.

Outside the religious field, there are an endless number of masterful recordings of the world's great music which lead children and adults alike to an appreciation of the beautiful. In our family we play these often, believing that familiarity with truly good music is a better way to teach our children to appreciate the best than is our mere condemnation of the cheap.

We chose to begin building up a library of the 33's, or LP-type record.

Each disc is really a full album of good music, including up to a dozen hymns or a lengthy orchestral performance. A stack of ten placed on the spindle of an automatic changer furnishes more than three hours of uninterrupted music.

We bought only eight albums at the start. Unlike hit parade tunes, which come and go, the good religious favorites and classics are timeless in their appeal and usefulness. Plastic bases eliminate the danger of breakage.

Our albums ran \$3.98 and \$4.98 each for 12-inch LP's, each representing 40 to 45 minutes of playing time.

We figure that this initial investment in the player and small library will be our only major expense. We've agreed that additions to the library can come as gifts within the family as holidays and birthdays roll around.

Our home is a happier home since music came in—music our own mood can dictate.

THE END

## DOERS OF THE WORD

(Continued from page 32)

measure," Jennings Davis exclaims enthusiastically. "My confidence in people has zoomed to a new high. The Lord has wonderfully blessed our efforts."

While Jennings Davis is always eager to praise the accomplishments of the individual members of "Business Men for Religious Action," it is next to impossible to get him to assume any personal credit for the success of the movement. "Many businessmen were already doing what BMFRA now advocates. Others were eager to do something and were just looking for inspiration and suggestions," he declares.

Ask him about the beginnings of "Business Men for Religious Action" and he will answer quickly, "It was all Houston Ezell's idea."

Houston Ezell, a Nashville contractor, tells it differently. He explains how he had known for a long time that Davis had been deeply worried about the lack of religion in the lives of so many people. "I called him one day and suggested as one approach to the problem a plan of enlisting other businessmen in an effort to reach unchurched people. Jennings Davis literally jumped at the idea, and since then he has steered this movement far beyond any of my original plans or expectations."

This energetic, dynamic leader of "Business Men for Religious Action" has long been known in Nashville as a man who lives his Christianity. He has served long and faithfully as a deacon of the Hillsboro Congregation of the Church of Christ. His life, as well as that of his wife and son, revolves around their church. No one could be

prouder than Davis that his only son, Jennings, Jr., is a teacher at a local Christian college and the pastor of a small near-by church.

Much of the success and growth of the Lakeshore Home for the Aged, which his church sponsors, is due to the efforts of Jennings Davis who has been its financial chairman for the past three years.

Last year the officials of his company pinned a thirty-five year service medal on Davis, who is now Secretary of National Life and Accident Insurance Company. Over the years Jennings Davis has built up a reputation as a capable business executive and a Christian gentleman.

In addition to his church work and his business activities, Davis has contributed tremendously to the civic life of Nashville. A list of his leadership in this area reads like a roll call of almost every movement which has as its goal the betterment of mankind or the alleviation of human suffering. Among these are the Boy Scouts of America, American Red Cross, Nashville Chamber of Commerce, American Legion, Rotary International, Community Chest and United Givers Fund.

Lewis E. Moore, Nashville's Postmaster, summed up the feelings of most Nashvillians when he said, "With Jennings Davis as its chairman, 'Business Men for Religious Action' was destined to bring good results. Davis is a man whose every action identifies him as a Christian who fervently believes in being a 'doer' of the Word."

In answer to this, Jennings Davis merely asks quietly, "Isn't that what God expects His people to be?" END



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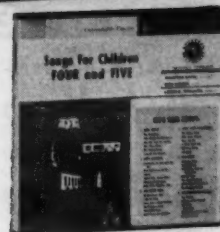
### \*SONGS FOR CHILDREN UNDER 6

Six records—36 songs. Titles of songs are: "God's Beautiful World," "Spring Is Here," "Wonder Song," "God Is Very Near," "When Nighttime Comes," "Oh, How I Love Jesus," "Jesus Loves Me," "I'm So Happy," "Jesus Loves the Little Children," "Sharing," "Friendly Helpers," "A Helper I Will Be," "We Thank You God," "All By Myself," "I Open My Bible and Read," "My Gift," "Happy Sunday Morning," "Tick-Tock Song," and 18 others. \$3.95

\*Available in 45 RPM also. \$3.95.

### SONGS FOR CHILDREN 6 THROUGH 8

Six records—24 songs. Titles of songs are: "The Creation," "I Love the Summertime," "For the Beauty of the Earth," "He Loves Me, Too," "Thou Art Near, O Lord," "Timothy's Carol," "Just Like Jesus," "Jesus Friend of Little Children," "Thank You, Lord," "A Prayer," "I Was Glad When They Said," "I Love Thy Church, O God," "The Bible Is the Best Book," "Tell Me the Stories of Jesus," "Our Home," "Our Flag and Our Country," "We Will Share the Sweet Stories," and "Children of Other Lands," and six others. \$3.95



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**God's Good Gifts** by Ruth S. Gray. Simple poems and stories. Ages 3-7. 65¢

**David** by Hattie Bell Allen. The shepherd boy who became king. Ages 6-9. 65¢

**Just Like Jesus** by Hattie Bell Allen. Helps your child want to be like Jesus—at home, at school, at play. Ages 4-7. 65¢

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## ANOTHER YEAR

(Continued from page 30)

indeed and I am not the first to point out that they usually have thorns. As for the honeysuckles and wild morning glories, they were very pretty but were killing the roses. As I reached and tugged, snipped and got scratched, I thought of these wild plants as personal attributes quite attractive to the outward view, but harmful to the real growth. There is, for instance, a willingness to please which can run riot and easily stifle the growth of character. Like roses, growing thickly but in too many directions, character without direction, however strong, is not very reliable. And the honeysuckle quality of eager amiability can cause much harm. Cutting back and out does the trick, and the first of the year is a good time in which to look at oneself hard and long and decide what must be pruned.

That is not to say it is as easy as whipping about among the roses with gloves and shears. The latter is comparatively simple even if you come out panting, sunburned and scratched, as I did. No, lopping off undisciplined branches, uprooting the wild alien growth which kills, takes time and is never entirely accomplished. But just to look is good, to take the shears of determination and realism is better, and to bring some order out of chaos is best of all.

January is an odd month. Christmas with its lovely excitement and much lovelier inner meaning has gone. The tree and wreath are down (although I leave my outdoor wreaths up all winter, to shine green and brave against whatever weather and to attract the birds). You do not yet look forward to spring—you think ahead only to February holidays like Valentine's Day, if you are sentimental as I am.

October is all sunset settled in the trees, November is a time for Thanksgiving, December is Christmas all the way through, but January is a slippery stepping-stone between yourself and March. So maybe a little looking backward is good as well as looking ahead.

Most people compare the new year to a blank sheet of paper upon which you write for good or evil. I don't. Every day in the year is that, in a sense, for every day of our lives, even if we live to be a hundred, we have a choice. No page of a new year is blank, because what has happened during the year before must carry over, as one carries over in a ledger. No one moves, as it were, into a brand new unspotted mental and spiritual house. Just as a person does not entirely change his personal atmosphere when he moves physically a thousand miles. So none among us can move into January First

as innocent as a baby. For, in the ledger of the new year so much is carried over, not only from last year but from all which preceded it—items which are negative, items which are positive, the notations of qualities—kindness and cruelty, generosity and meanness, fault-finding and understanding. There are too many of these to list, but each of us knows, or should by now, what we take with us into the new year. Most of us realize whether we are a little in the black or deeply in the red.

There is no use wishing that this past summer could be exactly like the summer before. No pattern is duplicated. There is no use wishing we could start all over again, because we cannot. We have to go on from where we are. Nothing stands still.

We can't start all over but we can go on. Half the battle lies in overcoming what has gone before which remains in our consciousness through indifference or habit or both. I suppose the real purpose of a new year is to get you to go ahead, no matter what you have to take with you. For if any new day or year holds anything, it is promise and hope. There are always burdens which will eventually slip from us, not always through our own efforts, but because the time has come for us to put them down, perhaps because new ones must be assumed. There are always things which can be rectified.

One of the wisest men and most understanding men I ever knew once said to a group of us that the land of Might-Have-Been was the greatest of all illusions. To sit by a window or walk on a road thinking of how different things would now be if you—or someone else—had only done or had not done thus, makes no sense. For you didn't, he or she didn't, and you can't go back and live it over again.

**I**T takes a long time to realize you cannot relive things, longer to become aware that Might-Have-Been is a fairy tale, and even longer to know that you can't live other people's lives for them.

I think we will all have a good 1957 if we forget what might have been last year or a decade or quarter century ago. I think we might have a wonderful year if we do some personal pruning, get rid of the wild growth in our lives. And I am absolutely certain that we will have the brightest year we have ever known if during it we do unto others as we would have them do to us and always, always do God's most loving will.

Happy New Year, twelve months long, and God ever bless you! **THE END**

# RUSSIA ONCE SAID "THANK YOU!"

(Continued from page 7)

the captain and mate mumbled their thanks and said they were only doing their duty. Dr. Talmage stepped forward and made a brief but eloquent response.

"Come to America; come to New York, come to my home," he invited the crowd at the wharf. "You will find we have Russian books, Russian music, Russian pictures on the walls of our reception rooms and studios. Come and see us."

Making their way through the waving and shouting throng assembled to welcome the ship, Drs. Klopsch and Talmage were taken to City Hall for an official reception where more speeches were made. There the mayor presented the visitors with "an address, bound in silver, illuminated with a vignette by the celebrated Russian aquarelle artist, Lytkin, representing a view of the Winter Palace and the Neva Quay." The inscription on the cover read:

TO THE CHRISTIAN HERALD  
REPRESENTED BY THE  
REVEREND T. DEWITT TALMAGE, D.D.  
ITS EDITOR, AND  
LOUIS KLOPSCH, PROPRIETOR,  
FROM THE CITY OF ST. PETERSBURG  
1892

The silver cover with its inscription is the plaque found in the Florida restaurant! The American and Russian flags (pre-hammer-and-sickle, with red, white and blue stripes), crown, anchor and scepter executed in colorful enamel are as vivid as ever.

"Never were Americans more generously received or treated with more distinguished consideration," wrote Dr. Talmage of the reception. "Everywhere were heard from Russian lips the warmest expressions of grateful affection for the U.S. and its people."

After several days in St. Petersburg and a visit to the Crown Prince in his summer retreat on the Gulf of Finland, the party went on to Moscow. There another welcome was given them and the mayor granted them freedom of the city. Their municipal hosts drove them by "the Kremlin, which contains the great treasures of Holy Moscow."

After visiting some of Count Tolstoy's relief stations and satisfying themselves that the distribution was proceeding properly, they returned to America, but not before they had a visit with the Czar, who reiterated the appreciation of the Russian nation.

"Our people are a pious people," he said. "They will remember the donors every day in their prayers."

It was true as stated in the beautifully bound statement given them at

(Continued on page 45)

## This is her Story...



Tin Soat Chu

... just as she told it: "I was sold as a servant, very cheaply because I was blind. In the darkness I tried hard to earn my rice for the man who bought me but he was cruel with me. I could not see to avoid his hand raised to strike me. Sometimes he beat me until I fainted and then kicked me. I lived in pain and fear. I wished I were dead. But now I am here in this school. I can never remember before being glad I am alive."

The story of Tin Soat, now 13, is no more pitiful than hundreds of blind, abused, "cheap" child servants, not yet rescued by CCF orphanage workers in Formosa, Viet-Nam, Korea and other countries. To be a little, bought and paid for servant or a homeless child with one's rags and hunger is cruel enough. But to be blind, too, surely calls for a tear of pity and someone's coin as well.

CCF assists over 18,000 children around the world. Not all of them are blind or crippled, but many of them were unwanted, abused and shoved around—the discarded chips

of humanity, condemned to sorrow and pain. The world passed them by "on the other side" until America came to their aid through CCF. Any gift will help such children or they can be "adopted" and placed in one of 213 CCF Homes. The cost in all countries listed below, is the same—ten dollars a month. The name, address, story and picture will be sent and correspondence with the child is invited.

The countries are: *Austria, Belgium, Borneo, Brazil, Burma, Finland, France, Free China, Greece, Hong Kong, India, Indochina, Indonesia, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, United States, Western Germany, or wherever the greatest need.*

Incorporated in 1938, CCF is the largest Protestant orphanage organization in the world.

For information write: Dr. J. Calvitt Clarke

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# THE NEW BOOKS

Reviewed by

DANIEL A. POLING

HARVEST OF STORIES, by Dorothy Canfield (Harcourt, Brace, 352 pp., \$5).

The writings of Dorothy Canfield always run emotionally deep but always she is easy to read and has rich intellectual rewards for her readers. This volume brings together 28 of the author's most popular short stories written over a half century. Two of the stories are new and the others selected from her eight volumes of short stories have been completely revised.

Dorothy Canfield has lived a full life and lived it with love and understanding of her fellow men. Her intimate associations have been with the humble and the great, with the young and the old. She writes of war-time France and the day-to-day struggle with community living. She writes of the fabled Basque country in Spain. Included among the stories are the great favorites, "The Murder on Jefferson Street," "The Apprentice," and "The Knot-hole." "What My Mother Taught Me" is new.

The life of this woman is an almost fabulous chronicle, of abundant and yet more abundant living and her stories are like "apples of gold in pictures of silver." February selection of Christian Herald's Family Bookshelf.

THE YEAR OF MY REBIRTH, by Jesse Stuart (McGraw, Hill, \$4.75).

When one of the outstanding and worthily distinguished writers of his generation writes of his rebirth after a fatal illness, the reading public should come to attention—and I believe that this time it will. The author, reborn, enters a new awareness of the good things of life, the things he and the rest of the world often miss because they are so common and close that we take them for granted. One of the ancients wrote "familiarity with the sublime is degrading." But the common things are very often the most uncommon and the simple is frequently the most sublime. Here is a book about family and God's out-of-doors, of human relations and the art of understanding, of the unique wisdom of people who live close to the good earth. But the story is told with the superb art of one of America's best-loved authors.

FAITH HEALING AND THE CHRISTIAN FAITH, by Wade H. Boggs, Jr. (John Knox Press, 216 pp., \$3.50).

Definitely this is the timeliest book I

have yet read in the broad field of spiritual healing. It is at once a warning and a hope. Without in any way questioning the reality and promise of spiritual healing it points up the dangers and puts the emphasis on Christian faith and practice. It is a source volume of wide research and objective understanding.

**MODERN APOCRYPHA**, by Edgar J. Goodspeed (Beacon Press, 124 pp., \$2.75).

Pre-eminent in his field, this distinguished author has given us a rapid summary and expose of famous Biblical hoaxes. Dr. Goodspeed becomes actually a literary detective to point out 16 important Scriptural deceptions which have had wide influence and long lives. Typical are "The Crucifixion of Jesus, by an Eyewitness" and "A Confession of Pontius Pilate."

**THE BIBLE AS HISTORY**, by Werner Keller (Morrow, 452 pp., \$5.95).

This volume is, I think, the most timely and comprehensive for its field that has come from any press in a long generation. Certainly it is shown here that the Bible has been universally accepted as "The story of man's salvation," but also between these backs scientific discoveries document the Book of Books as a magnificent history. The evidence crowding these pages has been gathered from the Nile and the Jordan, the Euphrates and the Tigris, the Dead Sea and the Mediterranean. Here are revealed the historical foundations of both the Old and New Testaments. The illustrations, drawings and maps add greatly to the volume as does the complete index and the annotated chapter headings. Unqualifiedly great! Magnificent writing and glorious reading.

**LIFE WITHOUT FATHER**, by Muriel Resnik (Vanguard, 287 pp., \$3.50).

Crowded with hilarious experiences insuring a hysterical venture in education, this book is a natural for all parents—and indeed for the mature or growing mind in all classifications. This, for instance, is a sample. "That's my brother. He throws up all the time!" And these brothers do more than throw up all the time. But absolutely not for church libraries.

**A TEACHER IS A PERSON**, by Charles H. Wilson (Holt, 285 pp., \$3.75).

Witty, informative and intensely human. The author deals with explosive problems but he has the touch, the taste and mood to handle out of his rich experience, all the questions and situations that arise. At any rate, he carries conviction! You who enter here will have a grand time.

**ATLAS OF THE BIBLE**, by L. H. Grolenberg (Nelson, 165 pp., \$15).

This is the atlas of the Bible, comprehensive and complete, which has been long awaited. It deserves the permanent place in modern Biblical literature that it is bound to take over. It is first and pre-eminent in its field.

## Nelson's Concordance of the RSVB to be published next month

**Special PRE-PUBLICATION PRICE**  
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In February, Nelson's Complete Concordance of the Revised Standard Version Bible will be available to all who wish greater knowledge of God's Word. A companion volume to the RSVB which enables you to locate all references to any of the key words in the Bible, the Concordance will contain over 300,000 contexts.

Because so many words in the RSVB do not appear in other Bible versions, it is not practical—sometimes not even possible—to use any other Concordance with the Revised Standard Version Bible. For example: the words "abandon" and "abate" both appear in the RSVB but not in the King James. There are hundreds of other similar instances.

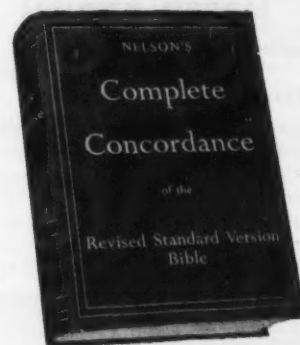
All Bible readers will find this Concordance the key to the Bible. Clergymen will find it invaluable for locating quotations and preparing sermons. Seminarians will need it for their studies. Students will want it for reference. Sunday-school teachers and Christian educators will find it saves many hours in preparing lessons.

Under each word in this Concord-

ance is a chapter and verse reference for the passage in which it appears, and a few words from the passage itself. For example:

**ABANDON**

he will again a, them in the	Num 32.15
The LORD will not a, him to his	Ps 37.33
he will not a, his heritage;	94.14

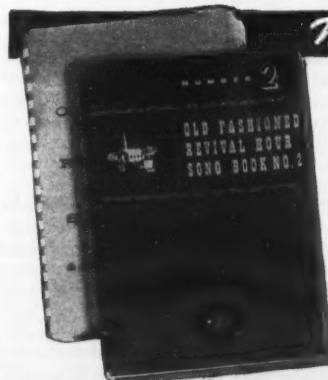


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You can obtain a copy of Nelson's Complete Concordance at the pre-publication price of \$15 for the buckram edition if you order quickly. Comes with two-color jacket. After Feb. 1 price will be \$16.50. Black genuine cowhide edition: Boxed, gold page edges. Available in May. \$25. Will be \$27.50 if ordered after Feb. 1.

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# New Books for Children

Reviewed by MARION W. FARQUHARSON

**GOD CARES FOR ME**, by Carolyn Muller Wolcott. A reassuring picture book for preschool age tells in simple, short sentences of God's love and care for us, and of ways in which we help Him. Realistic, but undistinguished illustrations in gray, red and yellow. (Abingdon, \$1)

**BIG LITTLE DAVY**, by Lois Lenski. Lois Lenski's small books have already proved a joy to the youngest, and "Big Little Davy" may be one of the most loved. Davy grows from a baby to a school boy in these few pages and becomes smarter and smarter. A book of the familiar for beginners. (Oxford University Press, \$1.50)

**AN ABC OF QUEER FISH**, by William Carmichael. Verses by Alexandra D. Dawson. There's humor, a little science and a little nonsensical misinformation in these decorative black, white and red drawings and the clever verses accompanying them—"The stinging Jelly Fish-cagey fellow—looks, but does not taste, like Jello." (David McKay, \$2.50)

**GEORGE, Story and Pictures** by Phyllis Rowand. The big dog was a nuisance—no doubt about it. He had gotten every member of the family into trouble at one time or another, and they had all announced, "This dog must go!" But one day George was lost, and the family discovered they loved him. George wasn't surprised—he had always known it. (Little, Brown, \$2.50)

**HAROLD'S FAIRY TALE**, by Crockett Johnson. Little children have followed Harold's earlier adventures with his purple crayon with great delight and will welcome this sequel as enthusiastically. For the primary age group who can appreciate the magic of fairy tales. Harold is drawn in black ink and what his crayon draws is in purple. (Harper, \$1.50)

**MARY IN COMMAND**, by Leigh Merrell. The romance of the clipper ship days is vividly portrayed in this splendid story for older girls, but above all shines the courage of the 19-year-old girl who took over the command of the clipper, *Nep-tune's Car*, when her husband lay unconscious with brain fever. Based on fact, the story tells how Mary Patten, who had been taught navigation by her husband, brought the ship safely around Cape Horn and up to San Francisco in the worst winter weather in years. With the first mate under arrest for insubordination, the second mate helpful but illiterate, the responsibility was entirely in Mary's hands. A fine love story with more adventure and real depth than is usually found in stories for girls. (Thomas Nelson, \$2.75)

**AND THE WATERS PREVAILED**, by D. Morean Barringer. Primitive man's first striving toward abstract thinking and planning for the future is the theme of this beautifully told story of a man of a prehistoric tribe. Young Andor was not as large or strong as his companions, but he felt vague yearnings and desires to be of real service to his tribe—not just in hunt-ing, but in giving them a better way of life. Failing to make them see the impending tragedy of the flood he knew would come, Andor centers his hopes in his small son, whose mind is a questioning one like his father's. It is too late for Andor, his be-loved wife, and the tribe which does not heed, but Andor's children and grand children are saved when the deluge that forms the Mediterranean spreads over the land. (Dutton, \$3)

**PORTRAIT OF JESUS**, by Marian King. Black-and-white reproductions of paintings and engravings from the National Gallery of Art are arranged in such a way as to tell the story of Christ's life. Opposite each full-page illustration is an appropriate quotation from the King James Bible and a descriptive note by Marian King. (Lippincott, \$2.75)

**CABIN BOY**, by Vincent Dempsey. And it came to pass—as it said in Mom's Bible—that Todd went to sea, or to be more exact he sailed as cabin boy on his father's freighter on Lake Erie and Lake Superior. Todd would rather have stayed home where it was comfortable, but he learned to take the hard work, the gales and the cold. There was always Mom's signal to cheer him when the ship passed the home point. Nipper, Todd's dog, shipped with him and helped him through the difficulties of growing up. Gripping adventure for boys of 10 to 12. (Coward McCann, \$2.75)

**RAY OF THE RAINBOWS**, by Mortimer Batten. There is deep feeling, simply and beautifully expressed, as well as high adventure, in this story of the wild boy who lived alone in the Canadian woods. Any boy who has had the dream of living with the deer and the foxes as daily companions will become lost in the story. Ray killed when he must—for food, clothing, and in self defense, but, well aware of the superiority of his hands and brain over the strength of the wild creatures, he had compassion and pity for them. There are unforgettable scenes in the book—Ray and a huge grizzly fighting for their lives against a great wolf pack; Ray luring a horde of starving bear cubs to food and safety, and his enjoyment in the sight of Master Skunk routing the most dangerous killers of the wild. (Roy Publishers, \$3)



## RUSSIA ONCE SAID "THANK YOU!"

(Continued from page 41)

the official reception: "The Russian nation knows how to be grateful." The editor and publisher carried back to America a warm feeling for these people who had written, "Allow us, therefore, Reverend Sirs, as the representatives of the City of St. Petersburg, to express through you our deep gratitude to the transatlantic friends of the Russian people, as well as our wishes for the continuance of the prosperity, power, freedom, and indissolubility of the United States of North America, and for the strengthening of the bond of sympathy between Russia and America."

One ponders whether any are alive in Russia today who remember the generosity of American Christians in 1892.

What happened to the statement and its silver cover from that time on is still a mystery. And how the cover turned up in an antique shop in New Orleans to be purchased for the St. Petersburg restaurant. The year 1892 is very close to the date of the founding of the American St. Petersburg, so the plaque had significance for that city.

The appearance and recognition of the silver medallion in the Wedgwood Inn has brought to remembrance a bit of history and a picture of generous CHRISTIAN HERALD readers who responded with compassion to a great need. This was the beginning of many relief projects through the years.

The same generous spirit is evident today as the descendants of those readers faithfully support the Bowery Mission, Christian Herald Children's Home, Memorial Home Community and the orphanages in the Orient. It is a noble succession. THE END

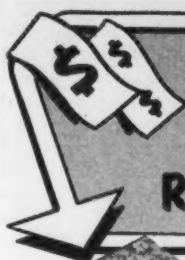
## THE GRACE OF GETTING

(Continued from page 20)

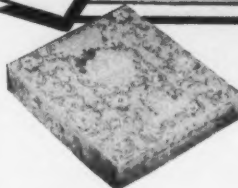
When the roommate found them hanging on her line she exclaimed, "Why, Judy, what a thoughtful thing to do!"

Judy's own fatigue lessened instantly. She hadn't previously been an outstandingly helpful person, but her friend's gracious reaction gave her a strong push in that direction. A regretful, "Oh, Judy, you shouldn't have done that," would have been far less effective in sparking Judy's joy over her simple act of kindness.

It is the giving that requires foregoing some needed or desired object or benefit that results in the greatest blessing to the benefactor. Such giving is one way of denying self. Only by repeating such denials over and over does one grow in unselfishness. We need to be careful to accept unhesitat-

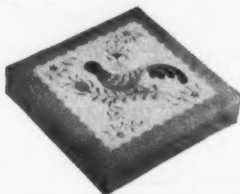


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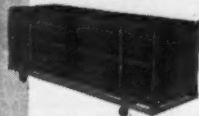
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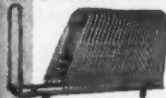
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ingly the kindnesses offered us by others lest we be responsible for stunting that growth. The person whose generosity is rejected once may find it hard to risk another disappointment.

Worse than rejecting a proffered gift is the unhappy faculty of placing a person in a position where he has nothing to offer. I know a grown daughter who is making her recently widowed mother's life miserable in a misguided effort to spare her all household "drudgery." Ellen rises early to prepare breakfast and clean up the kitchen before she leaves for work, "so Mother won't have it to do." Over her mother's constant protests she plans menus, buys the groceries, prepares the evening meal. On Saturdays she does the laundry and gives the

house a thorough dusting, cleaning.

Ellen finds a real satisfaction in providing ease and leisure for her mother. That she is grabbing the lion's share of the blessing and leaving none for her mother never occurs to her. This mother could find a healing for her grief and some measure of joy in giving to Ellen some of the services that Ellen is giving to her.

It is easy to become so engrossed in the satisfaction of our own giving that we are blind to another's need to make a contribution too. No self-respecting person can stay forever on the giving end of the line. We do not play the game squarely when we give lavishly to others and then refuse to accept what they offer in return.

THE END

### THE NEW YEAR'S EVE THAT CHANGED MY LIFE

(Continued from page 25)

I would start each day with Bible reading, prayer and meditation.

I would read inspirational books.

I would strive to be Christ-like in all my attitudes and contacts.

I would attend church regularly and give my time, talent, and money to it, and to its benevolent causes.

I would learn more about my faith.

I would remember to be kind.

I would find something beautiful in each day to remember.

I would not forget that God is my Father and that because I am His child, He loves me and watches over me.

This, then, was the outline of the program I devised to help me find wholeness of life and to reach a higher spiritual plane.

Although already I knew that wishes and prayers do not become realities without dedication and effort on the petitioner's part, I found that attempting to raise the level of my spiritual life was anything but an easy assignment. Many times, I grew faint-hearted and neglected my schedule sadly. But God was at work in me too. It seemed that as I reached up to God for spiritual excellence, He also reached down to guide and encourage me. I had divine resources to add to my feeble efforts.

Certainly results did not come by leaps and bounds. And it seems that one never reaches the ultimate in things of the spirit, for one always dis-



CHRISTIAN HERALD

covers something more desirable just beyond the present state.

Nevertheless, it is gratifying to me to look back over the last few years and take inventory.

Nothing in my program has given me deeper satisfaction than the short devotional period in the morning during which I get my bearings for the day.

Through the inspirational books which have been on my reading list the scholarly minds of great religious thinkers have been opened up to me.

My desire to know more about the Bible has led me to take a correspondence course, "The New Testament as Literature." Through this study I have gained a deep appreciation of these books as well as a new insight into the teachings of Jesus.

I have taught some Bible study courses and learned much more as a teacher than as a student. My increased interest in my church has taken me to some of its state and national meetings where I have seen the spirit of God working through dedicated men and women.

An understanding of my church has inspired an increased giving of time, talent and substance.

And at long last, I have learned a little trick in overcoming anger and impatience with those who are stubborn or badly mannered: I substitute compassion for the vexation and at once am master of the situation.

Because I have learned to put first things first, the old pressures and frustrations of a disorganized life have disappeared. My tasks seem to line up in regimental fashion and I proceed with poise to their completion. My days are full, but I remain serene.

But best of all, I have come to the realization that these qualities of inner peace and radiance of spirit which I so desired at the beginning of my quest are only attributes of something else—a confident regard of all that is ahead, no matter how close ahead or how far ahead. The "eternal" of "eternal life" means "without beginning or end." I have it now. Because time has taken on this new dimension, I have a relaxed approach to living and there is no more hurry and scurry. It was this beauty and dignity of unafraid immortality that I had seen shining in men's faces. It could have been mine long ago.

Surely, it humbles me that I brought to God my overstrained and distracted personality, and He in return has given me forgiveness, fellowship with Him, calmness no matter what. Only God in His matchless love could make such an exchange.

This is the pearl of great price, a many-splendored thing. For me, the quest began as I waited in the hush of New Year's Eve before the bells rang.

THE END



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# Daily Meditations

by HALFORD E. LUCCOCK

## Tuesday, January 1

READ JOSHUA 1:6-9

IT IS fitting to begin our meditation today with the words that are everywhere on the air, "Happy New Year!" But it is well to note that often the greeting is given without any regard for what makes a new year happy. Happiness does not come by lucky accident. Robert Louis Stevenson, who faced difficult situations with great courage, gave this prescription for beginners, "Enter God!" Once when recovering from an illness that brought him near death, he wrote to a friend, "After this break in my work . . . I wax exclamatory, as you see, Sursum Corda, Heave ahead, Here's luck, Art and Blue Heaven, April and God's Larks, A stately music, Enter God. Ay, but you know until a man can write that 'Enter God,' he has made no art." True! We have made no art of living until we can write at the head of each year, each day, "Enter God." May we write it at the head of this new year!

*We praise thee, O God, for the gift of new beginnings. Taking Thy promise, "I will be with thee," may we go into this year with a song in our hearts. Amen.*

## Wednesday, January 2

READ JOHN 14:8-12

WE OFTEN have the strong feeling, how many things about the world and life we do not understand! So many things are mysteries that we ask ourselves, "Why is this riddle left unexplained?" How little we know! But the poet Browning has a good sufficient answer to that. He wrote, "God, stooping, showed us enough of Himself for us to live by." There is an interpretation of the incarnation in the sentence. God has stooped to reveal Himself in Jesus Christ. That is enough for us to live by. A life of trust still has its mysteries, but in Christ it has enough to live by.

*O God, our Father, may we remember each day the words of Christ, "He that hath seen me, hath seen the Father." Help us to see Christ more clearly each day. Amen.*

## Thursday, January 3

READ ISAIAH 40:29-31

A SCHOLAR doing some research on the Puritans of New England came upon the roll of a church. There were many strange names, such as Stand-Fast-in-the-Faith Brown, and Hope-in-Mercy Martin. The scholar said that he had no desire to have such a name. But he came across one name which he said he wished might

have been a description of him! Renewed Robinson. "That is what I need," he said, "to be renewed." Don't we all? One of the joyful, heartening things about our religion is that we may be renewed. By God's grace, we can all have a life made over. Take into your mind and heart such great pictures of God's renewal as "He restoreth my soul," and "They that wait upon the Lord shall renew their strength."

*O God, when we get tired and our strength is worn down, may we come to Thee for renewal so that we may run and not be weary and walk and not faint. Amen.*

## Friday, January 4

READ MATTHEW 5:13-16

*One example is more valuable than twenty precepts written in a book.—ROGER ASCHAM.*

ABOUT a generation or more ago, when the Northfield Student Conference was attended by students from many colleges, the delegation from West Point was having a discussion of some campus problems. From a dark corner of the tent came a question from a student, "What is Christianity, anyway?" After a long silence came the answer from another corner, "Christianity? Why Christianity is Oscar Westover." The absent cadet to whom his mates bore such an impressive witness was the supreme argument. Christianity, to be powerful, must be incarnated in a life. What greater tribute could be paid to any of us, than to have it said, "Christianity is —our name?"

*May our light shine, O God, not that it may bring us notice or praise, but that others, seeing in us the qualities of Christ, may be drawn to Him. Amen.*

## Saturday, January 5

READ PSALM 86:11-13, 15-17

WE ARE OFTEN tempted to feel that the best achievements of people have happened when conditions were favorable. We feel that they have happened when the person can sing, "Oh, what a beautiful morning! Everything's going my way." History shows us that that is not true. Some of the very greatest gifts to the race have come from days of trials and tribulations. Here is one of the most familiar examples. When we listen to the Hallelujah Chorus, we think Handel must have written it on a day when everything was going well. But he wrote it when his health and fortunes had failed, when his creditors were threatening him with imprisonment, and he was at the very lowest point in

his life. We have our "low" days. Life is not on a level. It goes up and down. But remember that in the midst of difficulties God brings great achievement.

*May we be heartened onward, O God, by the remembrance that Thou dost move in a mysterious way Thy wonders to perform. May we trust Thee. Amen.*

## Sunday, January 6

READ PSALM 91:1-4

*Mid all the traffic of the ways, turmoils without, within, make in my heart a quiet place, and come and dwell therein.—JOHN OXENHAM*

THE POET, John Masefield, tells in his autobiography, "In the Mill," how he practiced the art of getting tranquil. This was the process: "I found the art of emptying my mind of worry, whenever I turned into my hammock on the Conway. I read a page of some thoughtful prose, then, shutting my eyes, I repeated to myself a couple of poems, then sang to myself in a mental voice, two or even three or four hymns. Usually before I had reached the third or fourth, I had attained a mental quiet." Try this art of getting tranquility.

*O God, help us to keep our minds stayed on Thee by putting into our minds the thoughts that lead us to the perfect peace which the world cannot give. Amen.*

## Monday, January 7

READ I CORINTHIANS 1:22-25

ONE OF THE strangest things in the history of Christianity has been the fact that many of the finest tributes to the Christian Gospel and faith have come from enemies. One of the first written attacks on the Christian church was by the Roman writer, Celsus, who in the latter part of the second century A.D. made a slashing attack in his book, "True Discourse." He tried to cover the faith with ridicule. All he succeeded in doing was to cover it with glory! He wrote thus, in condemnation, "The root of Christianity is its excessive valuation of the human soul, and the absurd idea that God takes an interest in man." Also he wrote, in scorn, "Everyone who is a sinner, who is devoid of understanding, who is a child, whoever is unfortunate, him will the Kingdom of God receive." Thank God for "the absurd idea that God takes an interest in man"! It is the glory of our Gospel!

*We thank Thee, O God, that what seems foolishness to many is the power of God and the wisdom of God. Amen.*

**Tuesday, January 8**

READ LUKE 4:16-19

A MAN who has done much to further the cause of prison reform in the United States, John Barlow Martin, undertook the assignment to study the causes of a prison outbreak in Michigan in 1952. He spent many weeks digging out the facts, exploring what he calls a neglected area, because "nobody cares about prisons, until a relative of his gets in. But they should care, because about 90 per cent of the people in prisons come out, and 60 to 70 per cent go back into crime." Those figures ought to disturb all of us. Think of the expression of national indifference, "nobody cares about prisons." God cares about prisons. Jesus said, "I was in prison and ye visited me not." We ought to care about all those people concerning whom God cares.

*Save us, O God, from callous indifference, from self-concern that makes the plight and suffering of others of small moment to us. Help us always to see all men as brothers in Christ. Amen.*

**Wednesday, January 9**

READ LUKE 9:23-26

MANY PEOPLE have said to outstanding Christians, "I would give anything to have your faith." They were wrong. They were not willing to give *anything*. For they might have had such a faith if they had been willing to pay the price. The only way to have the peace and power of Christian experience, is to venture life on the truth of Christ. We cannot have peace and power merely by giving intellectual assent to statements of doctrine; we cannot have them by becoming learned in theology. We can have them only by venturing our life on the truth as it is in Christ, and by ordering our affairs on the principles which Jesus taught. That is not easy. In a world where men still worship mammon, it is hard to seek first the Kingdom of God. The experiment will cost much, but in no other way can we have the experience which does bring peace and power, which Paul describes as "union with Christ."

*O God, we seek a faith that will not shrink from paying the price of taking up our cross daily and following Thee. Amen.*

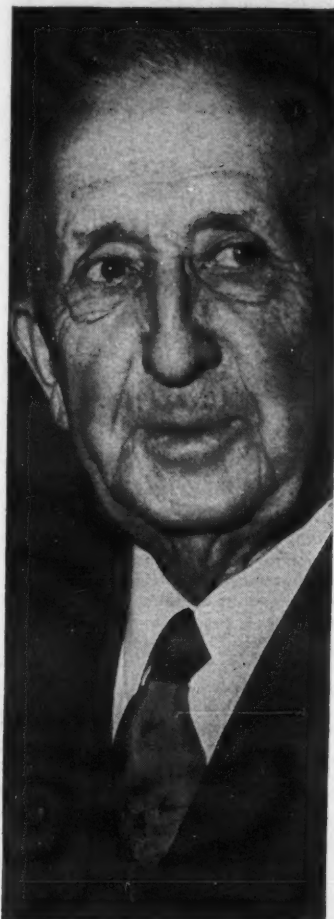
**Thursday, January 10**

READ ISAIAH 22:21, 60:1-4

A TRUE follower of Christ must be interested in "foreign affairs." It has been said that Christianity was born with a map of the world in its hand. At any rate the infant church was a world-minded church. Jesus had said, "Go ye into all the world." That commandment means, among other things, that we must take a deep and active concern for world affairs, foreign policy, and the peace and welfare of the whole world. In another sense we are compelled to be interested in "foreign affairs." We must be concerned with the affairs of the churches of Christ in overseas lands. They are not really "foreign" affairs; they are closely related to us.

*O God, our Father, open our eyes that*

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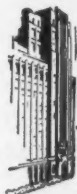
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*we may see the world as Thou dost see it, that our interest may go out into all the world. Amen.*

### Friday, January 11

READ PHILIPPIANS 2:1-4

HERE IS Anthony Trollope, the nineteenth-century English novelist, describing a heroine in his novel, "Framley Parsonage," and paying high tribute to her: "She was, moreover, one of those few persons, for they are very few, who are contented to go on with their existence, without making themselves the center of any outward circle. To the ordinary run of minds it is impossible not to do this." That is surely worth a few minutes of meditation. Are we "content to go on with our existence" without making ourselves the center of things and people? No cheating! Let us look at ourselves honestly! For one great aim of Christian living is to put God and other people at the center of our lives, and not make of ourselves the center, a figure always frantically shouting "Look at me, me, me!"

*O Jesus, Master, when today I meet along the crowded way my burdened brothers—mine and Thine—may then through me Thy spirit shine. Amen.*

### Saturday, January 12

READ LUKE 19:1-8

AMONG GARDENERS a very common expression is, "He has a green thumb." Some people seem gifted with an uncanny ability to make things grow. Some devoted people can toil terribly over a plot of ground and seem to raise nothing but witch grass and weeds. Others stroke the ground, touch it here and there, and it becomes a sort of Garden of Eden! This is a gift. But there is a richer gift, a "green thumb" for people! That achievement is to have personal relationships with people that help their best qualities grow. While some people touch the lives of other people with what seem to be gloved and clammy hands, other folks by their contact make them more alive. Think over how Jesus brought out the best in the people He met. Zachaeus is a fine example of that.

*O lead me, Lord, that I may lead the wandering and the wavering feet. O feed me, Lord, that I may feed the hungering ones with manna sweet. Amen.*

### Sunday, January 13

READ LUKE 18:10-12

A NEWSPAPER story from Cincinnati, Ohio, a few years ago told that a man, 61 years old, had broken a national record for remaining in a coma. He was in a coma for nine years! Yet there are people who seem to be in a coma for a longer time, as far as any awareness of the condition of the world or of most anything except their own immediate comfort is concerned. A worker for a Community Chest stopped at a door and was greeted by a woman who said to him, "There ain't no use to stop here. We ain't interested in nothing." Probably true! The Pharisee in our Scripture reference today never noticed the needs of others. He was in a "coma," all wrapped up in himself.

*O God, our Father, awaken day by day our spirits to watchfulness. Amen.*

### Monday, January 14

READ PROVERBS 2:1-6

A QUESTION which emerges from its sleep every few months is this: "What book would you take along if you were to be alone on a desert island?" One practical man made a good answer to that question: "A Boy Scout Manual." Good! That would teach him how to make a fire, to build a hut, and how to cook a rabbit, if there were a rabbit! In a figurative sense, though, we are on a desert island! For we must face the major issues of life alone. Matthew Arnold describes life as "On a sea of life enisled." For our island of solitary existence we need the Great Book of Companionship—the Bible. It is the book of the companionship of God. It must not be only on a shelf, or on a table in the living room, but in the hand, before the eye and in the heart!

*May the entrance of Thy word give light to our path. Amen.*

### Tuesday, January 15

READ I CORINTHIANS 15:19-23

AT THE funeral service for the poet, Robert Browning, one of those attending was Browning's great friend, the painter, Edmund Burne-Jones. Afterwards, Burne-Jones said that the service was far too sombre to express the glory that was in the life of Browning. He said, "I would have given something for a banner or two, and much would I have given if a chorister had come out from the triforium, and rent the air with a trumpet." That is a good phrase to think of when our minds turn to the end of life, for our friends or ourselves. It is not, as the hymn wrongly asserts, "death's cold sullen stream." The death of a Christian is a time for the blowing of trumpets, for the triumph in Him who has brought life and immortality to light.

*O God, we give our grateful and heartfelt thanks for our Master who could not be held by death. Take away from us, we pray, all fear of the future, knowing that whether we live or die we are the Lord's. Amen.*

### Wednesday, January 16

READ MATTHEW 18:11-14

TRAVELING Londoners left 122,000 gloves in London's buses and subways last year. Forgotten umbrellas were at a total of 62,000. There were 14,000 lost spectacles. We can understand how any person might lose an umbrella; in fact, you probably have mislaid an umbrella yourself! But many other articles were lost. But how many more valuable and precious things can be lost in a year, in the country as well as in the city! A person may lose the spirit of devotion to Christ; he may lose the sharp distinction of right from wrong; he may lose the readiness to give his service to needy causes. May we seek to recover any lost qualities of the Christian spirit.

*O God, in the midst of busy lives, may the inward man be renewed. Amen.*



Thursday, January 17

READ REVELATION 3:14-16

TODAY let us meditate for a few moments on "skim milk." The expression occurred in a famous comment by the notable seaman's evangelist, "Father" Taylor, who ran the Seaman's Bethel in Boston. He had been a sailor and knew the rough life, and the rough language of sailors. Strangely enough, he was a warm and loved friend of Ralph Waldo Emerson. Some people were skeptical about Emerson's evangelical religion. "Father" Taylor paid this tribute to Emerson: "Emerson is a good man and will have to go to heaven, for if he went to hell, the devil wouldn't know what to do with him. But it would take as many of Emerson's sermons to convert a man as it would take quarts of skim milk to make him drunk." Is our religion a sort of thin mixture of skim milk, with all the truly nourishing qualities drained off?

*Enable us, O God, to be wholehearted in our spiritual life, and whatever our hands find to do, may we do with all our might. Amen.*

Friday, January 18

READ MATTHEW 10:22-25

OUR TEXT is one of the directions which Jesus gave to His disciples as He sent them out. He told them that if they were persecuted in one city, to flee into the next. He told them He was sending them out into difficult situations. The main thing was not to sit down and weep over their hard luck, not to quit in the face of opposition, but to *keep going*. If one plan fails, try another! Don't throw in the sponge. Realize that some lovely things may happen in the next city. One thing, at least, will be true. In the next city they will meet God and have His help. Add this verse to those you have memorized, "Continue in the faith grounded and settled, and be not moved away from the hope of the Gospel." (Col. 1:23)

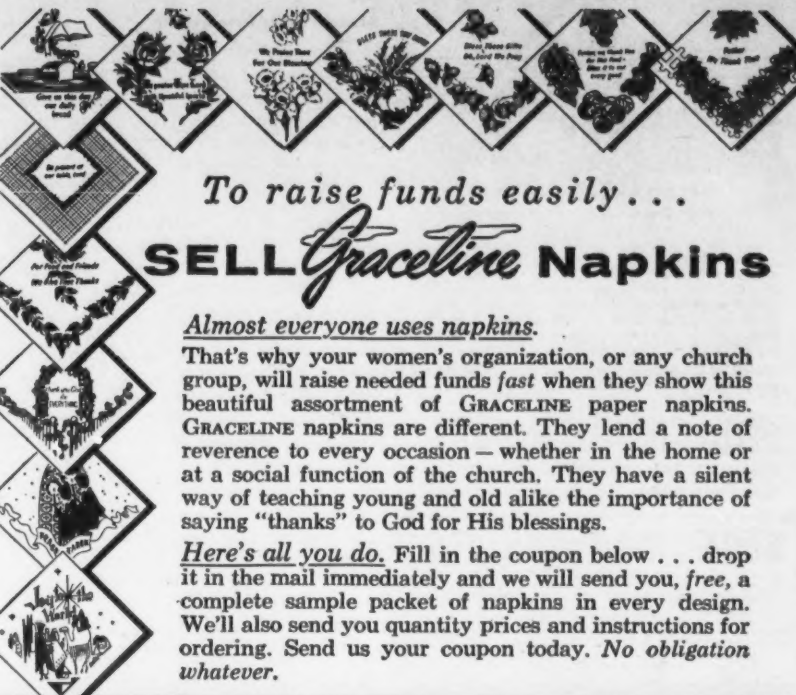
*Grant us, O God, the grace of continuance. May we not put our hands to the plow and then turn back. Amen.*

Saturday, January 19

READ I PETER 4:13

ARNOLD BENNETT, in his novel of the pottery towns of England, tells how a young man said, "There is no virtue in believing." His girl friend, Hilda, stared cynically at a Sunday-school pageant in the street, till the crowd began to sing, "When I survey the wondrous cross on which the Prince of glory died, my richest gain I count but loss and pour contempt on all my pride." Then Hilda, hitherto unaffected by religion, was deeply moved and turned her face away in emotion. Edwin asked, "What's the matter?" Then the embarrassed girl cried out, "It would be worth anything on earth to sing those words and mean them." So it is worth anything on earth! Make it worth anything to you!

*Forbid it Lord, that I should boast save in the cross of Christ, my God. All the vain things that charm me most I sacrifice them to His blood. Amen.*



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## Sunday, January 20

READ LUKE 15:3-7

THESE ARE familiar words from Luke, and convey a familiar idea to Christians. But we ought not to forget that they express the greatest idea that ever came into man's mind, that God cares for *one* person. Suppose that we were to transfer that same intense care for persons to our own attitudes and lives in God's service. For instance, an individual and a church may easily get into a self-satisfied mood, and say, "Well, if we have 98 out of a possible 100 we might get for the church, that is a pretty good average." So they take it easy. They can say of people outside, "Oh, they will come back all right," or "The great majority are safe. Why worry?" or "It's their own fault," or "It's not my business to go after them." But there is only *one* acceptable Christian spirit—"and go after that which is lost until he find it."

*Grant, O God, that the story of the Good Shepherd may be something we have experienced in our own lives. Amen.*

## Monday, January 21

READ MATTHEW 6:1-4

A WONDERFUL plea against "blowing our own trumpets" is in the sixth chapter of Matthew. That plea is, in effect, "Put a mute on the wind instruments." We all have a problem in how to deal with the trumpets and big horns of self-interest and self-advertisement. We all have trumpets, announcing in firm tones, "This is I. Better pay attention." The trumpet makes good music—in an orchestra, when it is mixed in with other instruments. All by itself it can be a terrible blare! A man said of a friend, "He has I-ritis," meaning that he keeps saying "I" all the time. We need to make a persistent effort to put a mute on the wind instruments. Here is the high goal set by Jesus, "Do not sound a trumpet before you that you may have glory of men."

*Wilt Thou, O God, increase in our lives, that we may decrease. May we always live so that men may glorify God.*

## Tuesday, January 22

READ LUKE 24:28-31

CONSIDER the various thrilling meanings of the words in the story of the walk to Emmaus which Jesus took with two disciples who had not recognized Him. "And their eyes were opened and they knew Him." They remembered the familiar motions which He made when He blessed the bread and broke it, and then they knew Him. It is a great word to remember that Christ is made known in the breaking of the bread. In the manner in which we share our bread with others, in the way that we break our bread and divide it, Christ is made known to men and women who see us. In our unselfish dealing with our bread, they see the Saviour who said, "It is better to give than to receive."

*O God, grant that we may always remember that Christ is made known to men who do not know Him, not only by what we say, but by the Christlike qualities of our daily acts. Amen.*

## Wednesday, January 23

READ I THESSALONIANS 4:8-10

SOMETIMES a casual word from a person who is a complete "outsider" to the meaning of the Christian Gospel throws a shaft of light on its high meaning. No one could have a firmer claim to the title of "a complete outsider" to the Christian Gospel than Napoleon Bonaparte, arch brigand and mass slaughterer. He wrote, after the battle of Bautzen, "I lost no one of importance." He lost thousands of soldiers in that battle, but "no one of importance!" That is just what our Gospel does not say! *Every* child of God is of infinite importance! Here is our glorious Gospel—in the mind and heart of God there is no one not important!

*We thank Thee, O God, for the assurance that though men and women may be "last" in the opinion of the world, in Thy love the last shall be first. Amen.*

## Thursday, January 24

READ PSALM 119:9-12

A SCHOLAR who investigated the conduct of U.S. soldiers in the war in Korea made some important observations of the conduct of men under the terrible cruelties and tortures inflicted by Chinese Communists, intent on compelling the soldiers to betray their country. Under such cruel and persistent pressures some soldiers broke down; more remained firm. "Education," he wrote, "in itself, did not seem to have much to do with whether a man remained firm in his allegiance to his country or not. We had educated men on both sides. But pride in themselves and their country, or stubbornness in holding to their ideas, or just plain hate for the enemy kept most of the men straight that I knew." A moral and spiritual matter which is very important all the time, "What keeps men straight?" There are suggestions for help in our struggle with evil. There is *pride* in our *stubbornness*—that may be a divine quality—stubbornness in saying "No!" to all the suggestions of evil and *hate* for evil. That is a good equipment for the battle of life.

*O God, we cannot stand against evil in our own strength. Make us strong for all the demands made upon us, through Christ who strengthened us. Amen.*

## Friday, January 25

READ HEBREWS 12:1, 2

WILL YOU meditate, and for more than a moment, on the words of our Scripture for today, "the sin that doth so easily beset us?" What *are* the sins that so easily beset us? We cannot take credit for resisting sins that have no real attraction for us. Many persons abstain from alcoholic liquor, not so much because they have strong wills, as because they have weak stomachs. They do not like the stuff, so it is no trouble at all to resist it! Most people deserve no credit for abstaining from robbery or arson. But, then, what *are* the sins that beset us? That is, the sins which beset some rather prosperous, middle class citizens of fine integrity? How about complacency, the sin of self-satisfaction, self-righteousness, partisanship, race discrimination, indifference?

Help us, our Father, to lay aside every weight and the sins that do so easily beset us, and to run with patience the race that is set before us, looking unto Jesus.

#### Saturday, January 26

READ LUKE 10:23, 24

OVER the country there has been much concern among those who make out auto driving tests, over what is called "peripheral vision." The question is, "How much can you see when you are not directly looking at it?" How much can you see out of the side of your eyes? If you have "tunnel vision," seeing only what is straight ahead, it is not safe for you to drive a car. "Peripheral vision" plays a large part, when we apply the phrase to living. Of course, we must have our eyes on our own responsibilities, and those of our family. But, beyond that, is the question, how much we can see on the side?

Help us, O God, to see the need about us, the need of the least, the last, and the lost. Amen.

#### Sunday, January 27

READ I CORINTHIANS 4:1-5

THERE IS real sadness in one of the last remarks of F. Scott Fitzgerald, the novelist who pictured life as it was to many people in the "jazz age" of the 1920's. He said, "I have been only a mediocre steward of my talent." All too true! He had great talent as a novelist, but he died an early death with much of his promise unfulfilled, partly due to dissipation. In those words, there is a real recognition of the obligation of stewardship. He said at the same time, "I had a feeling that I was standing at twilight on a deserted range, with an empty rifle in my hands, and the targets down." These words ought not to be joined together, "mediocre" and "stewardship." In the New Testament we read something infinitely better, "It is required of stewards that a man be found faithful." (I Cor. 4:2)

O God, from Whom has come to us all that we have, grant that we may be faithful stewards. Amen.

#### Monday, January 28

READ PSALM 92:12-14

IF ANYONE feels that the later years of life must be empty ones, devoid of achievement, it is well to be reminded that history is against him. The roll of the accomplishments of the elderly is a very impressive one. Time would fail to make even a start. But here are a few. At 74, Verdi produced one of his masterpieces, the opera *Otello* and at 85 he wrote the beautiful *Ave Maria* and *Stabat Mater*; at 80 Goethe completed his *Faust*; Tennyson wrote *Crossing the Bar* at 83; at 79 Oliver Wendell Holmes wrote "Over the Teacups." And at the age of 98 Titian painted his great historical picture of the *Battle of Lepanto*. There is real meaning in the words, "The best is yet to be, the last of life, for which the first was made."

O God of all our years, the companion of all our days, and the reliance of all our pilgrimage, may we trust Thee for tomorrow, as well as thank Thee for yesterday.

#### Tuesday, January 29

READ MATTHEW 17:22, 23

IN TODAY'S Scripture reading Jesus tells His disciples of His coming death and resurrection. Then follows the words, "They were exceedingly sorry." It was natural that they should be sorry for His predicted suffering and death. But apparently they paid no attention to the announcement of His resurrection. They concentrated on His death, as though that were all. We are often like the disciples in that. We pay far too little attention to the resurrection of Christ. We often act, in thinking of life and death, as though the resurrection had never happened. We do not allow it to have the tremendous meaning for our lives that it should have. Looking unto Jesus, who died and rose again, we should not be always exceedingly sorry, but exceedingly joyful.

We thank Thee, O God, for the victory of Christ over sin and death. May we who are risen with Christ seek those things that are above. Amen.

#### Wednesday, January 30

READ EPHESIANS 5:1, 2

NEAR Oxford, England, at the home of Professor Gilbert Murray, the great Greek scholar, there was for many years a little sign on the gate which read, "Please come in and look at the flowers." That was certainly unusual! Much more often we see the sign, "No Trespassing." Prof. Murray was a skillful gardener, and a big-hearted man who loved to share the joys and beauties of his garden with those who passed by. His heart and his garden were open. It is possible to go through life—and a joyful way to go, it is—with a manner which says to people, "Please come in and look at the flowers."

Freely we have received from Thy bounty, O God. Freely may we give. Amen.

#### Thursday, January 31

READ I CORINTHIANS 2:9-12

WE ALL KNOW the thrilling story of Robinson Crusoe. The original of that story, the man who really was cast on a desert island, was Alexander Selkirk. He is well remembered by the poem beginning, "I am monarch of all I survey. My right there is none to dispute." He was rescued after being on the island alone for four years. The sailors from the rescuing ship found him on the beach wildly waving his arms to them. They reported, "He was a Scotchman, but he had so much forgotten his language for want of use that we could scarce understand him." Let those words sink into your mind, "He had forgotten his language for want of use." We can forget the great language of our faith, such thrilling words as "Our Father," "forgive us our trespasses," "Thy Kingdom come." We should use that language every day if we are not to forget it.

Thou hast put great words on our lips, O God. We thank Thee for the language of our Father's house. Help us to keep that language in our hearts and on our lips. Amen.

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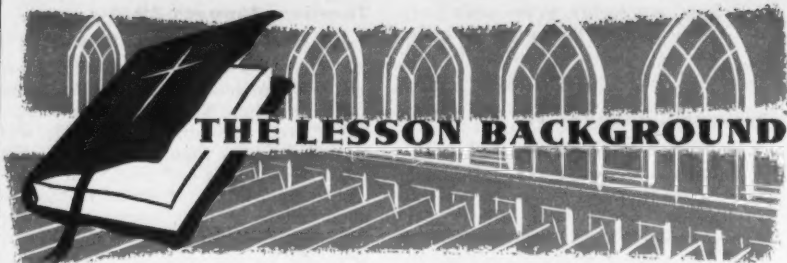
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MATTHEW 2:1-12

Matthew, or Levi, was a tax-collector. This has always been a most unpopular business, but for a Jew to collect taxes for Rome seems inexcusable. It made him a despised traitor. Besides, the tax collector was allowed to keep all he could get beyond the stated percentage. Before the First World War when Palestine was in Turkish hands an Arab farmer told Dr. Charles Brown that a tax-collector demanded one third of his crop. Of this third the collector would turn over one third to the government. So tax-gatherers were not only considered traitors in Jesus' day, but also thoroughly dishonest. What glorious testimony to the redeeming power of Christ—the ex-taxman was called to be His daily companion and one of His most important biographers!

❖ ❖ ❖

When was Matthew written? The time generally accepted is A.D. 70, the year the Romans sacked Jerusalem. Mark and Luke had written their gospels for the benefit of Gentile Christians. Matthew clearly wrote for the Jews. "That it might be fulfilled" is a favorite phrase. His genealogy of Jesus begins with Abraham, "Father of the Faithful." His purpose is clear, to convince the Jews that Jesus was their long-awaited Messiah.

● January 13, 1957

### How To Resist Temptation

MATTHEW 3:16, 4:11

The background for the temptation of Jesus is His baptism by John the Baptist. It seems significant to me that John's baptism was keyed to repentance. To be baptized by John was to confess sin and the need for the cleansing power of God's forgiveness. Jesus, the innocent, identified Himself with sinful humanity and insisted on John's baptism of repentance. Paul put it this way in II Corinthians 5:21: "For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God." (RSV) Here in the Jordan Jesus assumed His role as sin-bearer. He was setting His feet in the way that would lead to a cross.

How natural that Jesus should want to be alone for a while to meditate on the meaning and method of His mission. For 40 days and nights He faced the certain hardships ahead. Was there no easier way to found His kingdom? The whispering voice of the tempter suggested that there was. If He was God's Son, why not use His divine power to turn stones to bread? Why be hungry? Why submit to any physical suffering? The first test was aimed at His true manhood. Again the voice suggested a spectacular descent into the crowded courts of the temple from one of its towers. If He was God's Son, nothing could hurt Him and immediately the astounded multitude would proclaim Him king.

The second test was aimed at the method for winning a following. Once more the voice suggested a bit of compromise with the devil. Wasn't His mission to win the world? Why be so straight-laced? Kingdoms are not won that way in this world. This third test was aimed at the nature of His Messiahship. Jesus would not yield. He found support in Scripture, a good pattern for us to follow in meeting temptation. He would depend alone on love to win His kingdom. We too can conquer temptation in the measure we depend upon Him. "In the hour of trial, Jesus, plead for me."

● January 20, 1957

### Gospel Righteousness

MATTHEW 5:13-20, 43-48

The Sermon on the Mount is the only extended discourse reported in the first three gospels. Luke prefaces the sermon with the selection of the apostles and a night spent in prayer. What did Jesus expect of the newly chosen apostles and the rest of His followers? This sermon has been called "the constitution of the Kingdom of Heaven." Somewhere on a hillside above Lake Galilee, Jesus gathered His disciples about Him and outlined the purpose and method of His kingdom. Perhaps, as many think, Matthew and Luke gathered into one sermon many of the sayings of Jesus. Yet it is quite natural that Jesus should make clear the full meaning of discipleship at the very beginning of His public ministry. Many sayings given here would be repeated in His future ministry.

Based on International Sunday School Lessons; International Bible Lessons for Christian Teaching; © Division of Christian Education, National Council of Churches of Christ in U.S.A.

There is much lip devotion to the Sermon on the Mount by those who seem never to have read it carefully. It is more than a set of new laws, a guide for good living. When anyone boasts "I live by the Golden Rule and the Sermon on the Mount" he shows ignorance both of the high standards set by Jesus and of his own limitations. The scribes and Pharisees were morally the best people in the land. They also attended services, prayed regularly and made generous sacrifices. They conformed to the accepted pattern of right living. Jesus looks at the heart. Conforming to religious practices is not enough. More is demanded of a Christian.

Jesus came to fill the old laws of worship and conduct full of new meaning. Motives are the deciding factor. Love is the driving force in Christian living. Perfection is the standard, the perfection of Christlikeness. Honest study of the Sermon on the Mount must lead to humble confession of sin and complete dependence on the forgiving, strengthening presence of Christ. Transformation within by the Holy Spirit, not outward conformity, is the mark of discipleship.

● January 27, 1957

#### Needs That Jesus Meets

MATTHEW 9:1-13

Hail to the stretcher-bearers of Capernaum! Everybody else in town was crowding the house where Jesus was. Even the street was full of the jostling mob. Jesus, the carpenter-prophet from Nazareth, was the talk of the town. It was an exhilarating experience to hear Him speak. Reports of miracles of healing added to the excitement. Four good men curbed their curiosity, remembering their paralyzed friend. They hurried to his home. They laid him on a mat and taking the four corners carried him to Jesus. They would not be halted by the crowd around the doorway. Somehow their hearts told them that there was healing for their friend, if they could only lay him at the feet of Jesus. They climbed the outside stairway, opened the tile roof, tied ropes to the corners of the mat and let him down gently before the Lord. The names of the four stretcher bearers are forgotten. But their act of faith and neighborly love will be known to the end of time. This is the pattern of true evangelism. May their tribe increase! (Read Mark 2:1-12 for the parallel account.)

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"Son, your sins are forgiven." What a disappointment! The poor man was paralyzed. Healing was his first need. Was it? There is a deeper need than that of the body. Drunkards need more than a pledge to sign. Reformation comes from within. But the compassion of Jesus did not end with cleansing of the soul. The Great Physician does not despise the body, but makes first things first. "Take up your mat and walk" was the second blessing found at Jesus' feet. It does not always follow the first. Faith assures us that it will follow if it is best for us. That decision we must leave with the compassionate wisdom of our Lord. Trust Him!

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## G.I. MORALS START AT HOME

(Continued from page 17)

that the boy is a fine soldier. I may then discover that the trouble is inside Johnny himself. To put it bluntly, Johnny is ashamed to write, for reasons of his own making. It is this kind of trouble, more likely, that will plague your son and mine.

The question we parents need to ask ourselves, if Johnny is about to enter some branch of the armed forces, is this: Is he *ready* for military service? Is he made of the fibre that will enable him to withstand the temptations he is almost certain to meet in these critical years of his young life? Will he come home as fine and as clean as he was when he went away?

When any young man joins the army, navy or air force, he becomes prey overnight to temptations which, up until now, he perhaps never dreamed existed. Some of these temptations may seem wonderfully attractive to him. And there will be plenty of other young men around to persuade him to surrender himself to them. He will be told, "It must be all right. Everybody's doing it." Unless he is safeguarded by profound moral convictions of his own, he is almost certain to succumb.

How can a Christian parent or a church leader help prepare a young man for this situation? I have been asked this question time and time again. So far as I know, no one has ever come up with a completely satisfactory answer. There is too much difference between people, too great a divergence in backgrounds and there are too many different situations to allow anyone to offer a general formula. However, there are some things worth keeping in mind.

In the first place, make sure that your young man is well informed as to what to expect. To be forewarned is to be forearmed. For this it might be well to call on the assistance of any former chaplain or Christian serviceman in your community. Let him tell Johnny what to expect. But prepare to be shocked at what he will say. Men in barracks, as Kipling made Tommy Atkins say, "ain't no plaster saints." The expression, "swear like a trooper," is not based on fancy. Your own Christian serviceman is quite likely to be thrown into a situation where profanity and immorality are appalling.

This is not because the military wishes it so, by any means. It is because immorality comes to the surface in any all-male society. When the normal restraints of home, church and community are absent, evil tends to become rampant. It was so on the old frontier. It is so even now in lumber and mining camps where men live in

isolation from the moral institutions of society. And, unfortunately, it is true in the military service. This, plus the fact that vice interests always try to follow the military at home and abroad in spite of all that can be done to prevent it, places an unwary youth in a very vulnerable position. However, if Johnny is prepared, and if he knows "the facts of life," he is not likely to be taken in.

This brings me to my second point. Make sure that Johnny *does* know the facts of life. Many a fine Christian lad has been led astray because he was never adequately informed on the subject of sex. Sometimes it is because he has never been made fully aware of the connection between alcohol and sex.

Two stories will illustrate what I mean. Both are about "nice boys." The first happened in Japan. A young man barely turned 19, came to see me one day in my office. He'd been in the army a little less than a year. He came from a Christian home and there was a girl back there who had promised to wait for him. When he returned they were to have been married.

But this lad—I'll call him Bill—had gone out one night with some other soldiers in the Japanese town. There were girls there whose moral standards were hardly better than those of professional prostitutes. One of them attached herself to Bill. The others were drinking and Bill, though he never drank before he came into the army, went along with the crowd "to be a good sport."

His recollection of what happened ends about midway through the evening. All he knew when he came to me was that he woke up the next morning in the girl's room, having spent the night with her. In this one night there began an association which Bill found impossible to break. He continued to see the girl and to go with her to her room. Hating himself, yet unable to terminate the relationship, he found himself keeping her, paying her rent and all her bills.

**T**HROUGH all this he was haunted by the memory of the girl back home. Finally, in a fit of depression, he'd written her and had made a full confession. She had replied with a letter terminating their engagement. It was at this point that he came to see me.

With my encouragement, he got up enough nerve to break with the Japanese girl, who promptly set her hooks for another unwary soldier. He also broke with his so-called friends. He began going to church again. Finally one day in a remorseful session in my



study he gave his life anew to his Saviour whose commandments he had so outrageously transgressed.

He wrote the girl back home again, telling her what had happened. This time her reply was more encouraging. She would try to understand and she would wait for him. When he came home they would try to rebuild what they had once had together.

She was as good as her promise. Bill is out of the army now and they are married. They are active in their church and it looks as if they will have a fine Christian home.

Not all such stories turn out as happily, however. For example, one that happened right here in the United States.

The girl was from a town adjacent to an army camp. The events were almost identical except that the boy, whom I'll call Jim, and his girl did not live openly together. Through it all Jim had the idea that when the time came he could break off this relationship and go home to marry the girl next door. Then his world came crashing down. His army camp girl friend announced she was to bear him a child. She demanded marriage and he agreed; they were married by a justice of the peace.

No matter how you look at it, Jim brought tragedy into the lives of the three principals in this little drama. He broke the heart of the girl who was waiting for him. The mother of his child knows that her husband doesn't love her. He, himself, is tied by the marriage bond to a woman for whom he has neither love nor respect. And none of the three is yet 20 years old. One dare not even speculate what effect this whole sordid situation may have some day on the child.

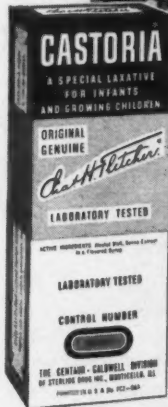
Both Bill and Jim found themselves in their situations largely through their unpreparedness. Both tragedies could have been avoided if someone had taken the time to get ready two young men, both of them from church-going homes, for what life outside the church and family circle can be like.

My third suggestion is this: Do everything you can to give your son a deep religious faith and the moral consciousness that goes along with such a faith. The young man who knows Christ as his personal Saviour, who tries to walk with God, and who pays sincere attention to the public and private worship of God, has an armor against temptation which was devised by the Creator himself. St. Augustine was not just making idle talk when he said, "Love God, and do what you like."

When a new recruit comes into one of my units, it is my custom to give him a New Testament and some kind of daily devotional guide, such as *The Upper Room*. Often a young soldier

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will refuse the Testament with the explanation, "I already have the one they gave me before I left home."

When this happens I ask him, "But do you use it?"

If he replies, "Well, not as often as I ought, I guess," I mark him down as one to be looked out for. But if he looks me squarely in the eye and says, "You bet I do, Chaplain, every day," I know that I have little to worry about.

In our evening service at a camp in Japan we had a period set aside for testimonies. I'll never forget one fine young man who stood up one night—his first time with us—and said something like this: "I try to serve Christ in all I do. I didn't want to come here, so far from my own family and friends and my own church. But now that I'm here, I believe Jesus wants me to testify for him every day. Pray for me that I may be a worthy witness for him while I am here."

I put him down as one who would be little likely to be drawn into the moral cesspool of the near-by Japanese town. And I was right. As long as I was there he remained an effective witness for the Gospel. If a boy from your church is about to enter military service is he as well prepared spiritually as this young man?

My fourth suggestion: Prepare your young soldier for the fact that he may have to suffer for his faith. He will meet with ridicule. He will be called names—"Holy Joe," "Mother's Boy," "Reverend."

That same young man who gave such a fine testimony that Sunday evening had a sergeant who was one of the most godless men I've ever known. He was not only a disciple of everything evil but he hated everything good with a passion.

How could such a man be a sergeant in charge of other men? Because he was an effective soldier and a capable leader. His platoon was the most efficient machine I've ever seen. His military record was striking; his chest was covered with ribbons. As far as his performance of duty was concerned, he could always be depended upon to get any job done effectively and in the shortest possible time.

However, this sergeant had been in hot water with more than one chaplain for making it difficult for his men to attend chapel services. He'd conveniently forget to announce religious services and managed, as often as possible, to see to it that those who were likely to attend would find themselves on K.P., guard duty or some other special duty that would keep them away. He was particularly hard on this one soldier. Whenever he had the chance he would ridicule him in front of the other men of the platoon.

One day, when he came upon him

trying to talk some friends into going to church with him, he gave him a tongue lashing which ended with a threat. "I can't keep you from going to that Chapel, but if I catch you trying to get others to go again, I'll have you walking guard for the next six months."

When the regimental commander heard about the incident (and you may be sure we saw to it he did hear about it!), the sergeant was officially punished, reduced in rank, and removed from his assignment.

This was an extreme case, of course, but even this unfortunate incident had its brighter side. The manner in which this one young soldier endured his persecution without wavering in his principles did more to promote chapel attendance in that particular platoon than almost anything else that could have happened. And after the sergeant was "busted," the chaplain had the most wonderful co-operation from the other non-commissioned officers that could be imagined.

**W**HAT happened in this case not only could happen but is likely to happen to any Christian young man who does not try to hide his witness under a bushel. But it is seldom that the ridicule will come from anyone in an official capacity. The policy of the army at this point is clear. The army wants your son to go to church. It wants him to be good. But the persecution will come, nevertheless, from Johnny's fellow soldiers. Warn your boy about this and make sure that he is prepared to take it.

One thing more: Admonish your serviceman to "stay near the chaplain." The Department of Defense recognizes the moral hazards that lie in wait for your son. In spite of what any individual members of the military may think or say to the contrary, the top military leaders are concerned for the moral and spiritual welfare of the serviceman. That's why we have chaplains and fully equipped chapels in which we carry on full-scale religious programs.

There was one lad who came to me with the complaint that he hadn't been able to meet what he called any "decent" young men in his company. "All they want to do," he said, "is drink and swear and chase women. I've never been so lonely in my life!" Like Elijah under the juniper tree, he thought he was all alone.

He was somewhat surprised when I asked him, "Have I seen you in chapel on Sunday morning?" I knew I hadn't.

He looked embarrassed. "No, I haven't been to church since coming here. I've been pretty busy, and when I wasn't on K.P. or guard duty, I slept."

It was the old civilian excuse,

adapted to army life. "Sunday is the only day I can sleep late."

As I pointed out to him, he had nobody to blame but himself that he hadn't discovered the considerable number of young men, some of them from his own company, who went to chapel regularly. "No wonder you haven't found them," I told him. "You haven't looked where they were!"

He began coming to our worship services and to our Sunday evening fellowship hour. Soon he became interested in a "G. I. Gospel Hour," which some of our Christian servicemen sponsored in the local Japanese church. He found decent men with ideals as high as his own. He learned that he need not have been lonely, if only he'd looked to the chapel in the first place.

So tell your boy to "stay near the chaplain," and to enter into the chapel program. After all, when one moves to a new community, one makes contact with a church and finds friends largely among the people one meets there. It is a good idea for Johnny to do the same.

If he does, he may be like the lad who told me one day, "Chaplain, before I came into the army, my folks made me promise to go to chapel at least once a week. I did it only because I said I would, but now I'm glad. My own faith has been strengthened by the worship and the fellowship. And without some of the friends I've made here in this chapel, I might be down in town doing some of the things some of the fellows do." I thanked him for his testimony and I silently thanked God for one more young man who had not become a prodigal even though he was in a far country.

If you can do these things for your boy, I think you can feel quite confident that he is ready for military service, at least as far as his faith and moral standards are concerned. But the kind of faith such a preparation requires is not acquired overnight. In fact, if your boy is now waiting his draft call, and if he is not ready, there is little you can do but pray.

But whatever his readiness right now, don't overlook the fact that his younger brothers and the younger members of the family and church will one day be coming to the place where Johnny is now. By all reasonable estimates we will have some kind of enforced military service for some time, and possibly a long time, to come. The place to start is with the babies in the primary grade. Make sure that when their time comes, they will be ready—spiritually and morally ready—for military service. If they are, you'll get them back as fine as they were when you sent them—and more self-reliant and mature.

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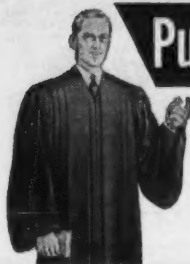
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By William S. Hockman

## Open House, Prayer, Filmstrips

### "Open House to the World"

"So many young people now want to come to our annual 'Open House to the World' program that we limit attendance to 150," reports Lois Zimmerman, director of the department of Christian education of the Council of Churches of Pittsburgh.

"For our guests we go to the colleges and schools of Greater Pittsburgh, and we turn to the churches for our 'hosts' for this program. We select a dozen students from other lands. Then we pair them off with hosts— young people of high-school and college age. They meet together once before the open-house program.

"Our students from other countries get only the 'outside' view of America. They see our life from the streets, department stores, shops, libraries, trains and planes, classrooms, lecture halls, and our churches to a degree, but they seldom get into our homes. Our program helps to meet that deficiency. These hearthside experiences are most rewarding to guests and hosts alike. Understanding and lasting friendships ensue.

"The Open House begins at 2:30 on Sunday afternoon in a church. Half of the foreign students and their hosts are 'on duty' in the afternoon; the other six after dinner. These six couples (guest and host) are each assigned to a room. In the meantime those coming to the Open House have been divided into six groups. Then the interviews or visits get under way with the six groups going from room to room. They spend about 20 minutes with each host-guest pair, asking questions and talking freely.

"Recreation comes before supper, and worship follows. The other six host-guest couples now occupy the six rooms and are visited as the others were in the afternoon.

"Naturally the results of such a program are far-reaching. These and other foreign students are invited into homes and to speak before youth and adult groups in church and community.

"We consider this a unique and successful teaching experience."

How right you are, Miss Zimmerman. We only wish that everyone of the more than 30,000 students from other lands attending our universities could meet American youth in their homes and churches.

### Pray Before Teaching

His class might have been pretty noisy before the lesson began, but when this teacher went up front, the chatter and laughter of good fellowship stopped as suddenly as the familiar noise in a hen-yard ceases when a hawk glides overhead on a summer day.

Why? Certainly not through hen-like fear.

With an elbow on the little lectern, eye-surgeon Dr. Paul G. Moore would pray before he taught. He prayed for himself, just as he did before operations. He prayed for his boys, just as he did for the young doctors who watched him operate, or the older ones who helped.

One day I commented on this custom when talking with him about his class, for he was very popular with his late teenagers.

"Teaching is serious. Operating is serious. If I make a false move when operating, a patient may never see again. I can't help but ask God's help.

"Here, if I make a slip, a boy may never live as he should," and the accent fell unmistakably on 'live.' "Our Sundays together are numbered. For their sakes I must make the most of them. That's why I pray."

And over the years I have remembered that conversation, and have often asked myself, "Could he have had a better reason?"

### Filmstrip Helps Worship

Too many people assume that the effective use of a filmstrip results in something spectacular, when just the reverse is true. Their best use is found in relating them to an over-all purpose and plan. There need not be any fanfare about, "Oh children, we are going to have pictures today."

"Our curriculum emphasis this year

is The Church," writes Mrs. David Watters of First Presbyterian, Kalamazoo, Michigan. "We want our children to know and understand not only the larger church, but to know and feel a part of their own local church.

"How can this be brought about? In many ways, we believe. For instance, in our Junior department worship, we planned to use some of the elements of worship used in the worship service of the church. This would give the children and their parents something in common.

"And here is where the filmstrip 'Christian Worship' came in. We used it to give background and meaning to worship. It suited our purpose to a T. "Of course we adapted the commentary to our specific needs. It held the attention as no talk could have done, and it seemed to heighten the appreciation and understanding of our Juniors. I don't think that we took more than 12-15 minutes for it."

Nothing earth-shaking here! Just the quiet sensible use of a visual aid in relation to a defined purpose.

#### Keep Your Teachers Happy

"The quickest way to lose a teacher is to let that teacher develop bad morale. To prevent this you must develop teacher appreciation in your church.

"It is a lot easier, we find, to keep teachers than to be recruiting new ones. Some recruiting will always be necessary, we well know, but our plan is keeping it at a minimum. With us, resignations have been cut 35 per cent.

"Our program has three aspects, not new in many churches but untried, perhaps, in many others.

"On Christian Education Sunday in September, the teachers are recognized and dedicated to their work in the morning worship service, with all their names listed in the bulletin.

"Each Sunday morning on the bulletin board three teachers are featured as 'Teachers of the Week,' with their names given in the church bulletin. Their pictures—candid shots of them teaching—stay up for three weeks.

"Our third evidence of appreciation is a wonderful banquet for the whole teaching staff. It comes right after Children's Day and the Women's Association puts it on. I plan the party that follows the dinner, and the Session picks up the tab for the whole evening.

"Yes, our plan is to keep them happy through genuine appreciation."

And that's the story of Shirley Angle of the First Presbyterian Church, Sioux Falls, South Dakota, where, I have reason to surmise, some pretty successful teaching goes on!

(Continued on next page)

\*Produced by Christian Education Press, 1505 Race St., Philadelphia 2, Pa.; 59 frames; color; utilization guide and commentary.

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## Good-Fun Kidding

"Our bulletin board is now making its contribution to better teacher-pupil relations," writes Ann M. Kirkpatrick, Director of Christian Education in the Capitol Heights Presbyterian Church of Denver, Colorado.

"It all began by one of the teachers' putting up several animal pictures labeled to typify some of the pupils which teachers meet. I remember several recent ones: 'I-can't-read-big-words,' and 'I-don't-have-time.'"

This sort of thing, she explained, helped the teachers see the youngsters' habits and attitudes with a touch of comedy which lightened the load.

"The pupils soon caught on and began to put up cartoons of teachers, with catchy titles that captured some of their foibles. Who would have thought that this sort of foolishness and good fun would result in better morale and vastly improved relations between teachers and pupils?"

## Roll Call Plan

It was one of those discussion groups into which larger conferences dissolve these days. Leading the Junior teachers became my lot. We started right in. I asked how they got started. One said, half jokingly, that she called the roll. I asked if any of them had any new slants on this. Then the young man in the tweed sport jacket spoke:

"Right now my Fifth Graders are enjoying our little plan. I put key words from past lessons on cards and place them on our table. When a name is called the pupil takes a card and explains what the word means.

"If he gets stuck, as they sometimes do, I either ask for volunteers to help him out or pick out someone. I mix the old and new words, and after a Sunday or two they understand them.

"When cards are left over, as they are when someone is absent, I take them. Sometimes I get stalled (on purpose, perhaps) and the class helps me."

## INTEGRATION COMES TO OSAGE—PEACEFULLY

(Continued from page 28)

the first year these two were eyed askance. After that trial year they were accepted and were free to participate in such activities as they chose.

A 28-year-old Presbyterian minister named Walter Case is director of the Mountaineer Miners' Mission at Purs-glove; it is more often referred to by its outgrown name of The Shack. Here is the Miners' Memorial Swimming Pool, providing clean and healthful summer recreation. Here are soft-drink dispensers and a snack bar.

Mr. Case reports, "Our swimming pool has been integrated since 1946. We set it up first on a scheduled basis, certain days for whites, certain days for Negroes. Then we switched and integrated the whole thing. In our vacation church school we use integrated teachers."

He has come to favor integration on a local basis, not planned and pushed from outside. "I aim to open doorways and get things ready, not to force anything," says this young man. And in his annual report he penned a paragraph worthy of an old head on young shoulders: "Our responsibility as a church in our community is a peculiar one; that is, of always being aware of the integration problem, while yet living as if there is no problem. The church must be very careful, cautious, and nine times out of ten silent, about calling attention to gains made in racial integration. True acceptance, like true friendship, cannot be labeled, nor does it need to be. If our little beloved community is sincere in acceptance of Negroes, by the grace of the Holy Spirit, I am certain that in due

time cultural hurdles will no longer seem to be insurmountable obstacles."

Back there in the summer of 1954, Superintendent Rex Morgan Smith had several conferences with Principal Charles A. Stevenson. Stevenson, whom Rex Smith calls the Sage of Osage, happens to be a distant relative of Adlai; the grandfathers were cousins. He has been in and around Osage for a score of years and knows every one of his 382 pupils and most of the fathers and mothers. The problem of integrating Osage schools headed to Charlie Stevenson.

"We can do it," said Stevenson cheerily. And he and the town did. I saw the results for myself.

I landed in Osage pretty much unannounced and drove my car up a steep gravel hill alongside the white frame building which was formerly the Negro schoolhouse. Visitors are not usual and yet there was no strangeness, no resentment. I looked in on the 4th grade—small children are so appealing, and so free from self-consciousness.

In a corner of one room a substitute teacher was drilling her pupils, one by one, in whatever book each boy or girl had read that week: its title, its plot and "Did you like it?" In an adjoining room a youngster was being shown sizable cards with words spelled out on them. *Johnny runs. Ruth jumps.* One of life's first great adventures was unfolding. Children were learning to read.

I talked briefly with one of Osage's two colored teachers, Beatrice Crook Slaughter. She made it clear there had been no friction. Perhaps some small dispute between two white boys, or



two colored boys, but nothing between races. And from parents, only constructive suggestions.

For 20 years Mrs. Slaughter had been a teacher; six years in this same frame building. This was the third school year she had faced white pupils as well as black. In the course of a week she teaches about a hundred.

"No complaints," Principal Charles A. Stevenson repeats that phrase. One white father did take his son out of an Osage integrated school and sent him to a parochial school. But only one.

Mr. Stevenson led me from room to room during class sessions. I saw a roomful of 7th grade boys watching their teacher, 30-month combat veteran Plummer Pride, demonstrate a chemical experiment. The Negro lads were especially alert; they hadn't always known such exciting instruction. The teacher burned a strip of magnesium metal in a tumbler partly filled with water and predicted the flame would expire when it got below the level of the top and ran out of air. It did. Mr. Pride is also the junior high basketball coach.

In a roomy demonstration kitchen, comely Catharine Griffin supervised a class of girls, about half of them colored, in the cooking of pork chops. Wisely she knifed the chops into bite-sized chunks and let each young cook have a taste. Along with incidental English, good manners, housewifely cleanliness and good taste, Mrs. Griffin also suggests tactfully that a happy home is built around good meals and orderliness. "When you get married, see if you can't insist on an electric roaster, a toaster, an electric frying-pan and a pressure cooker. You can get all of them for \$150," she urges quietly. "Don't let your husband squander everything on a high-powered car."

The domestic science section also has an electric washing-machine and launders its own towels and also the bath towels used by the basketball team and other school athletes. "We recommend a clothes dryer to our girls, too," says Mr. Stevenson, patting the shiny white cabinet affectionately. "It's pretty dreary, hanging out a wet wash in a coal-mine camp."

I wondered a little about students not as bright as the others. Mr. Stevenson showed me into a classroom where Clarence Harvey at a wide table was helping a retarded youngster read aloud. There were white children and black children here.

Downstairs, lunch is prepared by paid cooks and served in two shifts. On the menu was creamed tuna on toast, with some Government surplus canned peaches for dessert. During part of the noon hour every pupil must do something different from his

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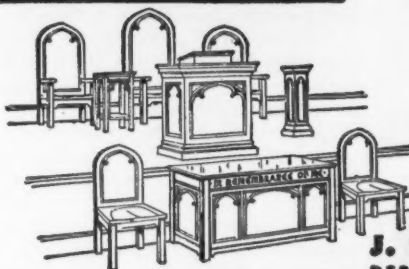
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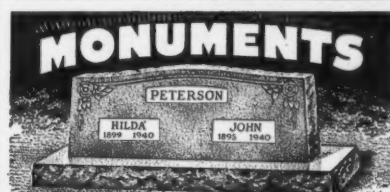
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**GERITOL**

or her normal routine. Maybe sew or knit, or sketch. Maybe use the school gymnasium, where every group is supervised.

During this do-something-different period a roomful of bright-faced young people gathered around a piano while Mrs. Beverly Amend played request songs. I never heard "The Star-Spangled Banner" rendered so joyously. Maybe one of these dark-skinned girls will be another Marian Anderson.

Mr. Stevenson's junior high school encourages evening roller-skating parties in the school gym, the 35 cents admission going to pay for school cheerleaders' uniforms. Like the Scott's Run Settlement House across the street, which aims to give Osagers a clean way of life with religious motivation, Stevenson and his teachers seek dramatic ways of making decency attractive. For Scott's Run has its public dance halls where teen-agers may buy beer without restrictions. Osage harbors the Run's only State liquor store. The town has a sampling of just about all the community problems there are. But it's not all negative.

I checked with a Christian businessman named C. R. Nailler. He is superintendent for the big coal company, employing 1000 men. "Our miners don't have to bunch up in a mine-camp any more," says Mr. Nailler. "They can move to a nice home in the country or in Morgantown." In Osage the houses are no longer company-owned but belong for the most part to their occupants.

About people, Mr. Nailler says, "There are good ones and bad ones, both white and colored. I get along all right until I meet a rabble-rouser. Then I tell him to climb down off his high-horse."

No matter with whom you talk, sooner or later the conversation veers around to the Settlement House. This quietly effective agency is under the capable care of three people named Marshall.

Margaret Marshall is a senior deaconess, almost with the rank of minister, in The Methodist Church. Her brother John and his wife Mary were not previously in church work. But three Christmas Eves ago their lives were shattered when their 18-year-old daughter was crushed in a bad automobile accident. Shaken and in need of strength, John turned to Christ. His eyes were now opened to the needs of others.

A family session determined that Margaret should return from an important post in Arkansas and the three of them take over settlement work somewhere.

"Please go to Osage!" begged the Woman's Division of Christian Service of the Board of Missions of The Meth-

odist Church. "The deaconess leaving there says it needs a man. The boys are a problem."

Quietly but persistently Margaret and John and Mary have brought their faith-in-action into every phase of Osage's better life. John, a former plumber and master electrician, straightens out the Boy Scouts, persuades a corps of young helpers—Tom Sawyer style—to "help" him carry sand to the new sand-pile, a white boy and a darky on each handle of the bucket, and reads the riot act to a potential bully—"Either you demonstrate a little fair play or you can't come here anymore." Sometimes he goes squirrel hunting with a neighbor who is unsure of himself around drink. In a wholesome manner John demonstrates that clean living is normal, masculine and a lot of fun.

Wife Mary is a volunteer in the preschool kindergarten, teaching both white children and black the nursery song, "Here's how I wash my teeth, wash my teeth." And Margaret is a pillar to lean on.

The fourth Marshall, 2nd grader Mary Jane, may be doing more good than any of her elders. Quietly forceful, she chooses her friends on a basis of fair dealing without regard to color. As much as her parents or her Aunt Margaret, she is "integrating"—and doing it naturally.

AND so they have desegregated the schools in Osage, West Virginia. For some the story has proved a disappointment. A high-priced news reporter from a press service haunted Rex Smith's office for a long day. Finally he spelled out his requirements. "Haven't you had any incidents?" he begged. "Any violence?" Mr. Smith was more than a little annoyed. Aside from a couple of threatening phone calls, which amounted to nothing, he can recall no "incident" of whatever kind. For me, that was the best kind of story.

Perhaps it is too early to crow. Indeed, the principal of the huge and impressive Morgantown High School suggests, "This first year may not give the whole answer. After all, everybody's on his own good behavior right now, sampling something new."

And in Osage, Principal Stevenson, living and eating and working with whites and Negroes and finding it an adventure in living, is optimistic but cautious. "Of course, we won't know for eight or nine years, but we think we're over the bumps," he puts it.

"Easy does it," he says, with his heart-warming smile. "After all, integration and desegregation are big words, but the idea is not new. Jesus said it very simply: 'Love thy neighbor as thyself.'"

THE END



ELI ZAPPERT

## Church Nursery Service

**N**O longer are young mothers inevitably tied to their homes while their babies grow into school children. Everyone is on the move today, and modern mothers have found ways of keeping up with the trend by toting their little ones to market and to friends' homes in car seats and portable bassinets. Is your church alert to these trends?

The days when a minister patiently preached in competition with a noisy baby are a thing of the past. Most parents would rather stay home than take a squirming infant to church. Many nurseries caring for tiny tots during church services have been organized in the last few years. Some accommodate an average of three to five

kiddies, while others have as many as 15 per Sunday. This means that more mothers and fathers of growing children are attending church regularly, instead of only on those rare occasions when Grandma takes over.

Usually the parents themselves are glad to co-operate in running a church nursery, providing all the volunteer workers required by taking turns on succeeding Sundays. But they do need some backing in setting up the necessary facilities. This makes a good project for a women's society, a couples club, or even a teen-age group.

At the First Presbyterian Church, New Rochelle, N. Y., the Couples Club financed the furnishings for the nursery and decorated a room with fresh paint

and gay circus decals. They provided a playpen, a bassinet for tiny babies, and a crib for older ones who want to nap. This nursery has been in operation five years, and each week accommodates from 10 to 12 children up to the age of kindergarten.

Before starting this nursery a group canvassed the community and found that many women with children didn't go out to church at all. Two provisions for their needs were then instituted. The nursery was begun to care for children of parents wishing to attend the 11 o'clock service. And a Family Prayer service was provided at 9:30 A.M. for parents of children attending Sunday school at that time. The family service is an exact duplicate of the

Woman's Place in the Church • By JANE KIRK



11 o'clock service, except that music is provided by a soloist instead of the entire choir. There has been a resultant increase of young faces in the church attendance.

A registered nurse who is a member of this church is on duty each Sunday morning to care for the babies who are brought in. Ten other members of the Couples Club serve in rotation, so that there are always three assistants. A second room is provided for toddlers who want to be active. Here are dolls of all sizes, a baby carriage, doll house, pedal toys to ride and rocking horses, some donated and repainted, others bought new—all kept in good condition.

Asked whether they ever had behavior problems beyond their control, one of the mothers replied, "Those of us who are serving in the nursery are mothers ourselves and know how to deal with children. Sometimes we have to walk up and down the corridor with a little one who misses his mother, but he soon quiets down. Most children are used to staying with strangers these days."

A nursery service organized just last year at the Chester Hill Methodist

Church, Mt. Vernon, N. Y., is averaging so many attendants each Sunday the members wish they had started it sooner. Divided into two groups, there are an average of seven infants from a few months through two years of age, and an average of eight youngsters from three to seven years of age. Sunday school is at 9:30, and church is at 11, and children over 7 are expected to attend church.

The Woman's Society sponsors this project, but some of the young parents particularly interested in the idea informally fitted out the room with donated furniture. One was an artist and made attractive animal drawings on the walls. Others built shelves around the room for toys and a low seat around a post. Two cribs for babies, a table for little folks to work at, and a toy chest are the principal furnishings of the nursery. The older group meets in the regular kindergarten room of the Sunday school, which is not in session at that time.

One churchmember who loves the work gives her time to take care of the younger group all through the morning from 9:30 to 12, since there are two mothers who want to attend

the adult Bible class at 9:30, as well as church. A paid teen-age worker takes charge of the older group, as it is thought best to have the same face present each week. Volunteers rotate to help the two regular workers, at least one serving each week, and more at busy seasons of the year.

A mimeographed sheet of suggestions for parents leaving their children in the nursery is a helpful provision made by this group. It points out that mothers can avoid having their children cry when separated from them, by bringing the children in and going away promptly. It suggests providing bottles of milk or water and written instructions as to what time they should be fed to the baby, if he is apt to fret with hunger before service is over. It recommends that a favorite toy be brought along to help the child feel at home.

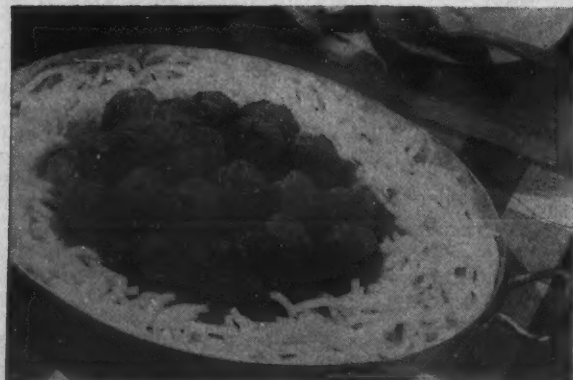
Space was no problem for the Village Lutheran Church, Bronxville, N.Y., when its pastor asked a teacher churchmember to organize a church nursery! They have their own nursery school in connection with the church, and these rooms, used only on week

(Continued on page 69)

## One-Dish Meals



*Brown-crusted salmon shortcake is served with a rich cream sauce of mushrooms and peas and a dash of pimiento.*



*Spaghetti and meat balls, the all-time favorite with young people, makes good eating any time for any crowd.*



*Compatible flavor results when you combine canned green beans with shredded dried beef. Serve on toast.*

## GEOGRAPHICAL ZONE SUPPER

**D**O you sometimes seek a simple trick to turn a routine supper or luncheon into something to be remembered? You have no need to plan entertainment or games; still you'd like an *idea* to make the occasion unique. Then a zone supper is the thing! Here the theme provides a clever style of food service. You can add as many extra touches as you have time or inclination for.

The first table bears a large placard, **TORRID ZONE**. Here, on a table cover of tropical green burlap, using a centerpiece of the most exotic tropical plants, flowers and fruit you can find, serve your hot dishes. These might be a selection of some of the casseroles illustrated below.

The second table is the **TEMPERATE ZONE** and offers a variety of salads, rolls and relishes. Use a pastel cloth on this table (tinting an old damask cloth gives it new life and beauty) and decorate with pastel garden-type flowers, fresh or simulated.

The third table, the **FRIGID ZONE**, is

covered with a snowy white cloth, and decorated with pure white flowers and perhaps figures of Eskimos, igloos, snowmen or skiers for added interest. Here, of course, ice cream or other frozen dessert is the offering. For something extra special it might be snowball-shaped moulds of ice cream rolled in coconut. If cake is desired, frost with snow-peaked icing. For New Years you might decorate the cake as a clock face with the hands pointing to 12 o'clock.

You might prefer to use miniature scenes for the centerpieces of your tables, since flowers are expensive in winter. Then a jungle scene with Little Black Sambo and the tigers would be clever for the Torrid Zone, a garden scene with Mary, Mary Quite Contrary, watering her flowers, for the Temperate Zone, and an arctic scene with dog sled or antarctic with penguins for the Frigid Zone.

Guests carry their trays to smaller tables and are served a beverage after being seated. Hostesses in charge of

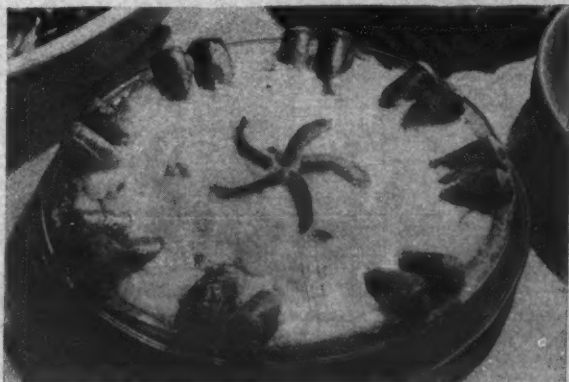
each table are appointed to divide up the responsibilities of decorating the table, preparing and serving the food. Those who serve might like to dress in costumes typical of their tables.

If the affair is to be a guest luncheon or supper or is held in connection with a convention, an attractive place card will give each person a souvenir of the occasion to carry home. Someone with artistic ability might be enlisted to make hand-painted place cards in three different styles to be alternated around the tables—A Hottentot for the Torrid Zone, a farmer for the Temperate Zone, and an Eskimo for the Frigid Zone. If the meal is given in connection with your missionary work, this could be made even more interesting by specializing the drawings to represent the exact peoples of your own mission fields.

The added work required to give color to an ordinary group meal is sure to set it aside as something to be talked about and remembered for some time to come.



*Savory beef and vegetable stew is the perennial choice of many for winter eating. Serve with crusty rolls.*



*Festive corn and sausage pie is appealing with green pepper garnish giving a contrasting touch of color.*

**EVER** popular at potluck suppers or for any type of group meal is the casserole dish that combines meat, vegetable and starchy food in one succulent mixture. Spoon out steaming servings of a meal-in-one dish, add a salad, dessert and beverage, and your supper is made. To receive large- and small-quantity casserole recipes, send large, self-addressed envelope (No. 10 size) with 3c postage to:

Woman's Place Dept., Christian Herald,  
27 East 39th St., New York 16, N. Y.



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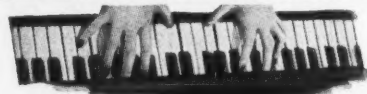


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### Christian Herald Large Quantity Recipe

#### BEEF OR VEAL STEW (for 50)

Boneless beef or veal stew meat.....	12 lbs.
Flour .....	for dredging meat
Lard or drippings.....	1½ cups
Salt .....	¼ cup
Pepper .....	1½ tsp.
Water .....	to cover
Potatoes .....	50 small
Onions .....	50 medium
Carrots .....	50 medium
Cooked peas or corn, if desired.....	1 gal.

Dredge meat with flour and brown on all sides in lard or drippings. Add seasonings and water to cover. Cover and cook at a simmering (185° F. to 200° F.) temperature 1½ to 2 hours. Add vegetables, whole or cubed, cover and continue cooking, slowly, until meat and vegetables are done, about 30 minutes. Thicken stock for gravy. Garnish with cooked green peas or corn, if desired.

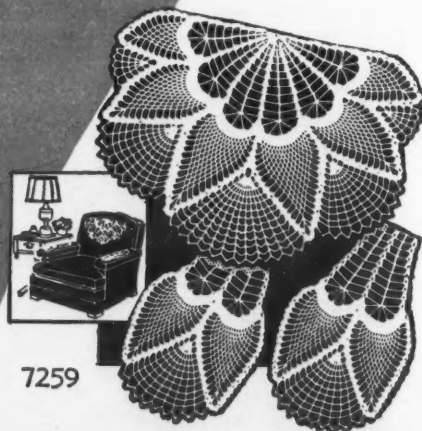
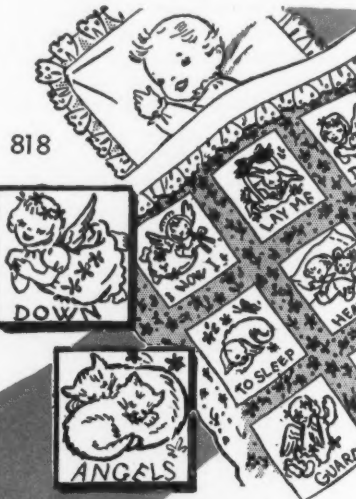
—Courtesy National Live Stock and Meat Board

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## CHURCH NURSERY

(Continued from page 66)

days, were ideal, providing all sorts of play equipment. Children could even be allowed to play outdoors, since the playground is not near enough the church to disturb the service. However, parents of infants are asked to provide whatever may be needed in the way of equipment for their babies. Often an infant sleeps more soundly in his own familiar bassinet, brought in from the car with him in it. Play-pens are sometimes brought for other small folks.

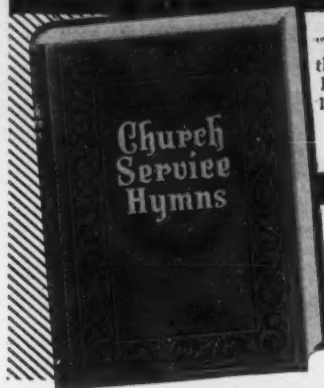
In its second year this nursery has anywhere from one to nine children a Sunday. Children here are admitted into Sunday school as early as 2 years of age. The church nursery is open only for the 11 o'clock service. The staff consists of 24 adults and 24 teenagers, and the chairman teams up one adult with one teen-age worker each Sunday. She telephones to remind workers when they are expected to serve, and arranges for any substitutes necessary. She also stops in before and after church to be sure that all is going well. Once a year volunteer workers are honored at a tea given for them, and the following Sunday all members of the group are asked to sit together at the 11 o'clock church service, where they receive public recognition before the congregation and pledge themselves to the faithful execution of their duties for the ensuing year.

The nursery at Vernon Heights Congregational church, Mt. Vernon, N. Y., now four years old, was started by young mothers who wanted to attend church, and continued by the same workers, although their children are old enough not to need it now. Four women constitute the entire staff, serving in pairs on alternating Sundays. Parents bring with them any necessary equipment including favorite toys, and children are kept busy around a table, coloring. A song, a prayer, a game, and graham crackers are all part of the morning's program.

A rather unique idea is being tried out in the First Baptist Church of White Plains, N. Y., and with very satisfactory results. Children from infants through the Junior Department are at church for a 2½-hour-long extended session during both Sunday school and morning worship time. The nursery takes babies and toddlers through 3 years old. The tiny children learn to play together, have a cookie or graham cracker midway through the morning and a few minutes of rest and quiet activity.

Parents of growing families are being drawn to churches providing nursery service. Are you taking advantage of this opportunity?

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## WHEN MR. STICKLE MADE AN "X"

(Continued from page 20)

make her happy. I just know I could."

"Suppose we give her a few weeks here—see how she likes it. It's going to mean that she'll miss a little school, but if it works out, she can enroll here later." He looked at her sharply. "Is there something wrong?"

"Oh, no—of course not." She was trying to cover up the effects of a jolt. Valerie was to be separated from old people. In her excitement she had forgotten Mr. Stickle and Peter Like. Oh, but she couldn't mention them to Douglas now. It would spoil everything.

Now she was on edge, hoping against hope that neither old man would appear. When Douglas looked at his watch and stood up sharply, she went weak with relief. "My plane," he said. "I have to rush." His eyes were traveling again as he started for the door. "I don't get it, Luella. From all appearances, your money is pretty well depleted."

"I have it tucked away," she said. With guilt again, she thought of Mr. Stickle.

SHE watched the rigidity of Douglas' back going down the walk. Poor Valerie! She could see the whole picture. The family was trying to cut her to its pattern. Here she could be herself. Luella's heart swelled again at the thought of her coming. A young girl—

All the rest of the day, she was trying to think. At least, for one month Mr. Like wouldn't be an obstacle. But Mr. Stickle! She couldn't hurt him—not ever.

It was a stab in her heart, the way he beamed when she told him about Valerie's coming. "You give your little niece my room. I'll move into Peter's."

"You'll do no such thing. Oh, that reminds me—" She ran for Mr. Like's mail.

He grinned. "More directions, I'll wager. His wife's sister wrote, 'Be sure to take a cab from the station.' 'A taxi, my hat,' Peter said. It's bad enough to tip the driver, but when you're so fat that you tip the cab—"

By suppertime an idea had struck her. Why hadn't she thought before of Maura, next door? As Mr. Stickle put it, she always had a "bonnet-full of bees."

"And that's the way it is, Maura," Luella said to the tiny, dimpled woman. "I've done a terrible thing. I know I have—but I want Valerie so. I want to help her."

Maura Chase cupped her chin in her hands. "I thought you never underestimated Mr. Stickle. He asked if he could have a room with me, in case your brother stayed. He knew that you

would never tell your brother that you rented rooms. He said—"

"He didn't mention that when I told him Valerie was coming," Luella interrupted.

Maura's expression sloped. "I feel awful betraying his confidence, the darling. But I'm supposed to trot over today to ask you if you minded if he stayed with me while Johnny has that night job."

Luella's eyes were misty. "Oh, this makes me feel worse and better at the same time."

"Let him think he's fooling you," Maura Chase said, wrinkling her nose.

God bless Matthew Stickle, thought Luella. God bless all the old people in the world. She loved them.

The next day Mr. Stickle's room was transformed into a young girl's room. Two new fluted lampshades, luxurious curtains at the windows. Again and again Luella ran up to look. "I hope she loves it here," she said out loud. Now, let's see—she'd introduce Valerie to Janet Downer. Then, there were Beverly Askt and Tina Andrews. All of them went swimming in the bay, and roller-skating at the beach rink. There was Johnny next door—everyone liked Johnny. And the best part of it was that they always chatted with Mr. Stickle. If Valerie could get to know Mr. Stickle through them—why, that would fix everything.

Luella was wired with excitement the day of Valerie's arrival. Her hands were unsteady as she pinned back her thick tannish hair. There—she looked quite presentable in her seersucker suit. Funny how she hated to dress—

Mr. Stickle's round eyes danced over her. "Looking very pretty, Luella." He patted his rolled-up sleeves. "Got myself a job. Putting stones along Mrs. Chase's driveway."

SHE frowned. "Stooping isn't good for you. And carrying stones! You—"

"I just take one stone at a time." He shook a merry finger at her. "Don't you worry, Luella. I have to do something. Too hot for park-sitting till later in the day. My knees have had the idea too long that they can't bend. Spoiled them, that's what I've done. I'm getting sick and tired of living with the top of me. I said to myself, Matthew Stickle, you can't just say your cane is a doodle cane. You have to prove it!"

Luella sighed. There was no changing the old man—not when "the top of him" was set on something. She looked at the clock again. *Train-time!*

She didn't have to look twice to know that it was Valerie. The girl was the image of her mother—the same beaver-brown eyes. Why, thought Lu-

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ella, she's just a natural girl. Nothing shy about her at all.

"Oh, I like this town," Valerie said. "Such cute little houses—sort of a fishing village, isn't it?"

When they reached home, Mr. Stickle was in Maura Chase's driveway carrying his one stone. "Oh, Mr. Stickle," she called, "my niece is here."

The old man gave Valerie a bow, and straightened with a twinkle. "I'll be telling Johnny that there's a pretty girl next door."

Valerie flushed. "Please don't say that. He mightn't think so. I mean—I mean, don't say anything."

"All right, I'll let him use his own eyes," said Mr. Stickle amiably.

THE girl stretched out her arms at the bedroom window. "I like the smell of water—the clammy, sea-weedy kind. Oh, Aunt Luella, you don't suppose that old man will say anything to that boy?" She frowned. "Why are old people like that? Always saying the wrong thing. I can't stand them anyway."

"The ones I know are rather wonderful," Luella said, her heart sloping.

Valerie was suddenly studying her. "Why don't you cut your hair, Aunt Luella? You'd look darling with it real short. Let me cut it for you."

Within the next few days Luella had introduced her niece to the three girls in the neighborhood, all of whom had been sworn to secrecy about her rooming-house. "It isn't because Valerie is a snob or anything," she explained with a flush. "It's just that I don't want my brother to know."

Janet Downer smiled at her. She was a lovely girl who wore her heavy hair in a novel twist. "We understand, Miss Warren. Oh, I hope Valerie will come to our barbecue."

Tina and Beverly were full of plans for Valerie, too. Valerie smiled at their chatter, and Luella felt a swell of relief. She is going to have a good time. She is. Away from her too-possessive family, she was going to be fine.

Valerie came back from the barbecue, her eyes wide with excitement. "It was such fun. And what do you think? I met Johnny. He's renting a motor boat next Friday, and he's going to take me on the bay—just me."

The next day she went swimming with Janet, and Luella called to Mr. Stickle. "Have coffee with me?"

His eyes held a teasing look as she held the back door for him. "Tell me, have you seen Miss Luella?"

She knew what he meant. There were sudden red spots on her cheekbones as her hand flew to her hair. Valerie had cut it yesterday. She was conscious, too, of the sun-dress she was wearing. There were two others hanging in her closet. Also there was a pair of frivolous shoes, all bought

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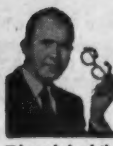
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with what had been the mattress money. Valerie had said, "They'll make you look young, Aunt Luella. You forget you're only thirty-eight."

"Are you sure you're comfortable at Chase's?" Luella asked Mr. Stickle. "You're sleeping well?"

He put down his cup. "I always sleep well. Long before I go upstairs, you know, I start my pillow-thinking. Some folks jump into bed, and wake themselves up. They leave too much work to the bed." His cheeks creased in the whimsy that she loved. "Now, I sort of see to it that my mind goes to sleep before my body gets in."

"Do you know," she said, "we haven't had a single word from Mr. Like. I hear the mailman now. I wonder—"

It wasn't the mailman. It was Valerie. She ran upstairs without looking at them. "The water was too cold," she threw over her shoulder.

Luella called her three times before she came to lunch. "I'm going to the movies. Do you want to go, Aunt Luella?"

"Why don't you go with the girls? I'm sure Tina or Beverly—"

"Oh, they're down at the beach, too. They're staying all day. I don't like to get as dark brown as they do."

It wasn't until Thursday that Luella became concerned. They were sitting on the porch when Tina came along. But instead of coming in, she walked by with a half smile, and stopped to chat with Mr. Stickle. Luella saw her skates and called, "Going down to the rink? I'm sure Valerie would love to go with you."

Valerie frowned. "Oh, Aunt Luella—" "Would you like to go?" the small girl asked Valerie a bit uncertainly.

She stood up. "I-I guess so."

Luella watched the two girls going off. It was strange about Valerie, she thought uncomfortably. At first she had seemed so eager to be friends. And now—oh, dear, suppose she wouldn't want to stay. Suppose—

Luella heard Johnny's sudden whistle from next door and remembered something with relief. Tomorrow Valerie had a date with the boy.

She stood looking at the bay, late that afternoon. The sun was a rose ash upon the water. *She's stayed out this long, and that means she's having a good time. Maybe she—* Luella almost jumped. There was a sound at the door.

She was scanning Valerie's face eagerly. "How was it, dear?"

The girl's eyes were expressionless. "Oh, you mean skating? It was all right. But I didn't stay. I went to the movies again. Forgot my skates—had to go back for them."

"Oh, dear," said Luella, "why didn't I think to suggest that you bring Tina

back with you? For supper, I mean."

Valerie started up the stairs. "Oh, she stayed at the rink."

There was still Johnny, thought Luella miserably.

Valerie was a different girl the next morning. "Johnny said he was only going to sleep till ten. Do these slacks look all right? Are you sure?"

"Now, you take an extra jacket," said Luella. "Say—isn't that Johnny calling you now?" It wasn't like Johnny Chase not to call for a girl, she thought. She stood waiting with Valerie's red wind-breaker as she saw them talking over the hedge.

**F**IVE minutes, and Valerie was in again, her eyes furious. "I could just scream," she said tightly. "We aren't going. And as far as I'm concerned, we're never going."

Luella swallowed against burrs. "W-what happened?"

The girl untied her pony tail almost savagely. "Oh, he has to go somewhere with that stupid old man. An emergency, he said." She drew a jagged breath. "All my life old people have spoiled things for me. All my life."

Luella had gone cold. She grabbed the girl's arm. "Did he say what it was? Did he?"

"He told me not to tell you, but I don't care. That Mr. Stickle has a friend who is in some kind of trouble. Does that have to be so hush-hush?"

She felt like crying. When anything bothered Mr. Stickle, he had always come to her. Now she had cut him off. He wasn't even—

"You see how selfish old people are?" Valerie flared. "That man could have asked someone else. But, no—he had to spoil Johnny's good time. And my good time."

Luella drew up to her full height. There was a small explosion in her head. "If Mr. Stickle wanted Johnny for something, he had good reason," she hurled. "And do you know what I think about you, Valerie? You're a selfish spoiled little girl—"

In a flash Luella was on Maura's porch. The small woman shook her head. "All I know is Mr. Stickle got a phone call. They're off to somewhere in the village."

She didn't start for town in any hope of finding them. She walked because she had to walk, because she had to think. All her hopes for keeping Douglas' girl were blasted now. God forgive her for having lost her patience. But she deserved this failure. She deserved it. She hadn't been honest—not about the way things were. And she had let down Mr. Stickle.

"Aunt Luella—" Valerie's voice was in back of her. "You're mad at me."

Luella took one look at the red eyes and the pulled mouth, and her heart

twisted. "I'm not mad at you. I—" She broke off because she just couldn't talk for a moment. "Let's—let's walk down to the bakery and get something good. Then we'll go home and have a little talk."

Valerie swallowed. "Okay."

They walked along silently. Luella was thinking, "I don't know how to help her. I just don't know how." Each look at that tense little face made it seem more hopeless. How could anyone cut through the unhappiness of this child?

Ellen Nestor was behind the bakery counter. Luella took the box from her, suddenly conscious that the woman was looking at her oddly. "What's the matter, Ellen?"

"Oh, Miss Warren, I feel awfully guilty telling you—but for the past week or so, that Mr. Like who used to room with you has been coming in acting so strangely. Last—"

"You say Mr. Like has been coming in?" Luella's mouth had gone ajar. "Why that isn't possible. He's in Syracuse."

Ellen shook her head. "It's Mr. Like all right. He made me swear not to tell you that I saw him. He's hiding or something. A couple of times on the way home I saw him and that Mr. Stickle ducking into Mrs. Canning's. I'm not sure, but I think Mr. Like has a room at her place. Yesterday he came in with the worst looking foot you ever saw. He had his bedroom slipper all cut out and—"

Luella was out of the shop before she finished. *Peter Like*. He hadn't gone away at all. Why? Why? And there was no doubt about it. *He* was the friend in trouble.

"Why are you so upset, Aunt Luella? Valerie was at her elbow. "What was that woman talking about? Who's Mr. Like? Where are we going so fast? Why don't you answer me?"

Luella drew a breath of relief as

## A Prayer

Lord, who has made the world so beautiful  
For man's delight,  
Sunset and evening star,  
And dawn's sweet light—  
Forgive us for our darkened eyes  
And by Thy grace  
Grant us, in all the glory of the skies  
To see Thy face.

God, who hast made the world so musical—  
Wind in the trees,  
Sea waves along the beach,  
Bird's song and bees—  
Open our earth-bound ears, we pray,  
That we may rejoice  
Through all the sounds and music of our day  
To hear thy voice.

—Irene T. Cole

they turned the corner. There was Johnny's car in front of Mrs. Canning's. Her foot was just off the curb when the front door opened. It was Matthew Stickle. He had his finger to his lips. Then he beckoned with his cane for her to go up the block a little.

"What's the matter with him?" asked Valerie.

Luella ran over to Mr. Stickle. "What's the meaning of this?" she pounded. "How's Mr. Like's foot? Did the doctor see it?"

Mr. Stickle dropped his cane. "Doctor Fenner says it's going to be all right. He—"

"I'm going in to see for myself," Luella cut in.

"He caught at her arm, his old eyes alarmed. "No, Luella, you can't. If Peter finds out you know he's here, it will upset him terribly. Lucky I saw you from the window."

"Why is he here? That's what I want to know. Why is he?"

Mr. Stickle's cane was making an X in the dirt. "Sure hate to tell you, Luella," he said slowly. "That last letter Peter got—well, it wasn't another direction letter. It was—well, it said he couldn't visit up in Syracuse till Spring. They had to postpone—"

"Why didn't he tell me?" Luella caught at his cane. If Mr. Stickle made another X, she'd scream. "Do you hear? I want to know why. Whatever made him pretend to go?"

The old man gave Valerie an uneasy look. "Can't I tell you later? I mean—"

"You can say it right in front of Valerie," she said sharply. "I'm waiting. Why?"

Mr. Stickle's gaze met hers painfully. "Peter was sitting on the side porch the day your brother came. He heard what your brother said. When I gave him the letter, he—"

"And he's been stuck down in one of Mrs. Canning's hot rooms all this time." Her blue eyes filled. "You've been in a hot room, too, Mr. Stickle—for the same reason. You know you have. Mr. Stickle, will you stop making those X's?"

He looked at her sidewise. "I'd be awfully hypocritical if I made a circle, Luella. Only make circles when I'm happy. But if you promise me that you won't let on to Peter—"

Luella was looking at Valerie. Suddenly she couldn't swallow her thoughts another moment. "You see how 'selfish' old people are? Do you see, Valerie? Mr. Stickle and Mr. Like were rooming with me before you came. They both left just because of you—because Mr. Like heard your father say that you couldn't get along with—"

"Now, look here, Luella—" Mr. (Continued on page 75)

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## MR. STICKLE

(Continued from page 73)

Stickle walked over to Valerie, and gave her a warm smile. "This little lady doesn't mean what she says. Young folks have a chute from the mind to the mouth. That chute's real slippery and fast. Not a thing can be done about it. Not until they get a little older like us, and get to throw a little sawdust on it."

Valerie stood blinking at Mr. Stickle. An expression that Luella couldn't catch flitted across her eyes. But there was something in it, just the same, that made Luella turn to Mr. Stickle. "But it isn't only older people, Mr. Stickle. Valerie doesn't even like to be with girls."

"Oh, I think she wants to be with the girls all right," the little man interrupted. His quick eyes went back to Valerie. "The only thing for her to do is to make the girls want to be with her. Isn't that true, Valerie?" he asked gently.

Valerie reddened. Luella asked in a startled voice, "W-what makes you think they don't want to be with her?"

There was a half smile on Matthew Stickle's face. "Maybe it's just a guess," he answered softly, "or maybe a little bird told me." His cane was at work again—this time making little spirals.

"In no time flat, Luella, your little niece found plenty wrong with the way you looked. Now, anyone can see that you're pretty homesick for the old Luella. Lots of folks are lonesome for the old Luella. Could be that she found as much wrong with her young friends, too—like the way they wear their hair or their taste in dressing." He stole another soft glance at Valerie, who was biting her lip. "Could it be, Valerie?"

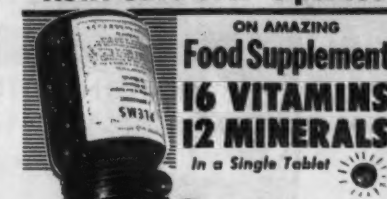
The girl stood for a moment clenching her hands. "Is—is that why they don't like me?" Her eyes, full of tears, sought Luella. "Oh, Aunt Luella—"

The little man touched her arm. "They would like you, Valerie. They'd like you very much. Just give them a chance, little lady."

Valerie's smile was tremulous; and Luella seeing it, slipped her arm around her. "You're going to stay and give them lots of chances, aren't you, dear?" And then, as Valerie nodded, she got the full impact of Mr. Stickle's insight and wisdom. It wasn't the fault of the family trying to cut the girl to its pattern. It was Valerie who was trying to change things her way. *I never would have guessed, she thought.*

Right then, she saw the sign that told her everything was well again. Matthew Stickle was doodling in the dirt. Quite suddenly, Luella felt like one of his big glad circles. THE END

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## MOTION PICTURE REVIEWS



Texas with its wide horizons, huge cattle herds and abundant oil fields seems pretty big, but the real "Giant" is power.

"The Ten Commandments" is full of familiar scenes like this one, Moses at the court of Pharaoh pleading for his people.

### Film Ratings by the PROTESTANT MOTION PICTURE COUNCIL

★ **The Ten Commandments** (DeMille, Paramount). This Biblical epic portraying the life of Moses, taken from the Bible and other ancient writings with several additions from fiction, has a ring of authenticity and accuracy. In Technicolor and VistaVision, it is impressive, not only by the number of people involved, the period covered and the backgrounds used and recreated, but also because of the infinite care spent on research. The eternal struggle of mankind for freedom of the individual soul against tyranny is well developed. Several episodes stand out, such as the Burning Bush, the Ten Plagues, the origin of the Passover feast, the crossing of the Red Sea, the giving of the Tables of Law. Although there are thousands taking part, there is no confusion. Characterizations are excellent, on the whole. Very long—3 hours, 39 minutes, plus intermission. **F**

★ **Giant** (WB). Edna Ferber's novel is skillfully told on the screen with the gigantic proportions it deserves. It is a drama with melodramatic inflections of Texas life as sudden wealth possesses its land and people, a story full of exposures of social inequities, some prejudice, the development and the disintegration of characters and the possible awakening toward a more enlightened, broader outlook. The lines of the plot converge to bring out crises, a frank consideration of race prejudice, parental love and authority vs. the right of children to follow their own leanings, a marriage outlasting many difficulties. The real giant is power. All of this is felt through masterful direction, the acting of a large and well-selected cast and the vast Texas lands with their cattle round-ups and fast-growing oil enterprises. Eloquent musical score by Dmitri Tiomkin. **A, MY**

**Teahouse of the August Moon** (MGM). The adventures of an American Occupation unit on Okinawa, described in good natured satire in Vern J. Sneider's book, made more pointed in the play, come through successfully in this comedy. A zealous commander deputizes a willing captain to educate the inhabitants of Tobiki village in the ways of democracy. His Oriental interpreter-intermediary and the extraordinary situations developing out of the differences in language and customs reverse the process to the temporary chagrin of the Army and the eventual adjustment of all. The manufacture of sweet potato's potent liquor is the source of economic development—this, too, is part of the farce. Fun is pointed impartially at everybody, and tolerance of each other's foibles brings about a better understanding. Filmed on Okinawa and in California, in Metrocolor. **A, Y**

**Secrets of Life** (Disney, Buena Vista). A beautiful, educational Technicolor documentary showing the ways in which Nature replenishes herself in her many forms of life, primarily the insects, plants and fish. Two extended sequences are concerned with bees and ants. The closing episode, a volcanic eruption, seems an anti-climax to a story of growth, insect industry and floral beauty. **F**

**Toward the Unknown** (WB). This superb production tells the story of experiments conducted with supersonic planes and rocket ships going to tremendous heights and at fabulous speeds. Much of its footage follows the test pilots on their activities at Edwards Air Force Base in California. Along with the technical and scientific interest, the film explores the personal difficulties of an officer

who has undergone harsh treatment as a prisoner in Korea and his need of help in re-establishing confidence. In WarnerColor and CinemaScope, this is a well directed, well acted study of a phase of contemporary American life. **A, MY**

**You Can't Run Away From It** (Col.) The spoiled daughter of a rich cattle-and-oil Texan meets love while trying to get away from a father who is endeavoring to save her from herself. An entertaining comedy based on a Samuel Hopkins Adams story and formerly filmed as "It Happened One Night." CinemaScope and Technicolor show off beautiful western scenery. Well acted. **A, MY**

**Teenage Rebel** (20th C-Fox). An adaptation of the play, "A Room Full of Roses," by Edith Sommer, this family drama tells of the reconciliation between a mother and the teen-age daughter she had to forfeit eight years earlier. It is a provocative study of the effects of divorce on the children and embodies both humor and pathos. The plot is resolved in a plausible way, showing that love and

#### AUDIENCE SUITABILITY RATINGS

A—Adults; MY—Mature Young People;  
Y—Young People; F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

CHRISTIAN HERALD

understanding are more important than social advantages. Excellent characterizations are given by adult and young people in the cast. **A, Y**

**Tension at Table Rock (RKO).** Based on the novel, "Bitter Sage" by Frank Gruber, this post-Civil-War western takes us to the Southwest, with beautiful plains and mountain scenery in Technicolor. The hero is a shooting man of the plains who has some fine qualities of character, bears false accusations patiently, does not provoke fights but does not avoid them. This is really a character drama with many interesting aspects, even if it involves violence. Well acted and suspenseful. **A, MY**

**Reprisal (Col).** A young man who comes to settle in Oklahoma finds that the townspeople hate the Indians. This provides incentive to law breaking, violence and injustice. While he would prefer to remain neutral, the rancher is forced to side with the Indians and to admit that he is part Indian himself. This exciting Technicolor melodrama shows the West in its wild stage, also the evil of prejudice and its effects. Scenery is as stark as the story which is told painstakingly and well acted. **A, MY**

**Julie (MGM).** This fast moving, hair-raising drama describes the fearful experiences of a young woman married to a man whose jealousy of her first husband has become a demented force. It drives him to murder and revenge and brings about his own destruction. The plot moves at a rapid pace. Extreme suspense results. Well acted. **A**

**Between Heaven and Hell (20th C-Fox).** An arrogant plantation owner learns during the war in the Pacific that men were created equal. To reach this conclusion it takes major war action, some despicable behavior on the part of several men, a considerable amount of brutality and abundant proof that war is what General Sherman said of it. This hard-hitting action drama, while making war appear to be a great leveler, is nevertheless one more argument against it. CinemaScope and De Luxe color. **A, MY**

**The Sharkfighters (UA).** In graphic Technicolor, this melodrama recounts the progress and success of a scientific project of the U.S. Navy to develop a shark-repellent to protect airmen when they had to ditch into the sea. Suspense is at high pitch, in a believable manner. Informative, with a lively plot. **A, Y**

**Seventh Cavalry (Col).** This historical melodrama is concerned with General Custer's last battle. One of his officers had been sent on a mission at a crucial time—the attack of Fort Lincoln by the Sioux. Returning after the massacre, he is falsely accused of deserting his post but proves himself a hero when the Sioux come to battle a second time. The plot may be at variance with the history books on a few points, but it holds interest. Two fights seem rough but may be in character. Horses are beautiful and Indians fairly authentic. Technicolor. **F**

**Finger of Guilt (RKO).** In this mystery drama, a man is supposed to have committed an indiscretion he cannot remember, which he knows could not have happened and yet he is unable to prove himself innocent. The unraveling of this dilemma is well plotted. While the subject of the story is not on a high plane, it is absorbing, suspenseful and well acted. Filmed in England with interesting backgrounds. **A, MY**

**The Peacemaker (UA).** An early-western in which a young parson goes to his first church in a small town which is having a war between ranchers and farmers. The preacher is a peaceful man, having learned the hard way that violence solves no problem, and he practices what he preaches. This story can be taken as an illustrated sermon, told in a familiar background of western lore. Good photography. **F**

**Cucucu, Beast of the Amazon (UI).** A weird adventure melodrama involving hair-raising experiences and strange mysteries. An inevitable romance develops, regardless of the cumulating horror. In Eastman Color, the film provides good views of Rio de Janeiro, jungle and river scenes, along with some close-ups of huge snakes, crocodiles and odd jungle creatures. Preposterous story. Poor acting. **A, MY**

**The Man from Del Rio (UA).** A notorious Mexican gunfighter with a record of several killings lands in a small western town run by the saloon-keeper, also handy with a gun. The incidents resulting from their encounters are an exhibition of violence, murder and outlawry. The "hero" is a drunken, self-centered brawler who depends on bluff. Well acted but a sordid, brutal story. **A**

**White Squaw (Col).** A western melodrama filled with violence and evil intent. Rabid hatred of Indian settlers by white men of Scandinavian origin is portrayed through malevolent acts, such as poisoning a well to kill the Indians' horses. The villains nearly carry the day. Unpleasant throughout. **A**

**The Killing (UA).** In this hectic crime melodrama, a carefully planned robbery succeeds like clockwork, with a few unscheduled deaths, until a minor mishap thwarts the whole scheme. One may infer from the ending that "crime does not pay" but throughout, ethical and moral values are ignored. A member of the police force is corruptly co-operating with the criminals. The film is almost an instruction book on how to commit a robbery. A gripping but repellent picture. **A**

**Flight from Hong Kong (UA).** A young American is part of a crime syndicate operating from Macao which has unlawfully taken over the diamond trade. This ne'er-do-well takes us through his adventurous life in which stealing started as a regular occupation at an early age, until the law catches up with the guilty. An exciting if unpleasant crime melodrama. **A, MY**

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## THE PILOT

(Continued from page 24)

I can aim to live up to. I'd be sorry to live up to my real name."

"And that is—?" asked McPherson. "Jasper Savage."

The missionary was of middle age, tall and deeply sunburned. His steady gray eyes proclaimed him as a leader and his pleasant smile assured that he was a friend.

I remained on the bridge. From my elevation I could see over the land to the west where the lower rim of the sun, like a fiery wheel, seemed to float on the water, slowly sinking lower and lower, as if reluctant to leave. Finally it disappeared below the surface.

It was a glorious night. Darkness came with tropical suddenness. Lights appeared in the village and a myriad of stars, dominated by the beautiful constellation of the Southern Cross, glittered in the sky. Everything was still, there was no sound except a slight droning of insects and the ceaseless murmur of the sea on the reef, singing a lullaby to the sleeping town.

Next morning a number of barges came alongside and we began discharging our cargo.

In the afternoon I got into the dinghy and pulled ashore. The town was a charming little place with several stores and well laid out streets. Most cities in that part of the world look picturesque from a distance, but on nearer approach the dirt and squalor are nauseating. Here it was clean and homelike. The natives were friendly and good-natured, and walked with brisk movement, contrary to the usual apathy and slovenliness of most natives.

In the center of a small park stood a church, surrounded by palms and banyan trees. Built of white and colored coral, it was a beautiful building, and would have enhanced even a large city. The windows had been removed for the dry season and the openings were covered by mosquito netting.

As I sat in the cool shade of the park, I was joined by the missionary. "How do you like our little town, Mr. Hansen?" he asked.

"It's wonderful!" I answered enthusiastically. "But there's one thing missing. I haven't seen any policemen."

"I'm afraid," he answered, "that we are not yet sufficiently civilized to need policemen. Any small disputes are brought before our council, consisting of four elders of the church. It has always been satisfactory."

Before I returned to the ship, the missionary pointed out the school, the children's playground and the sanitation system. He was, justifiably, proud of his people and his town.

After six days we had finished dis-

charging our cargo and were preparing to leave.

I was seated in my cabin, the captain and the Pilot were in his room, and through the thin partition I could hear that the captain was in one of his argumentative moods.

"Aye," he said, "you've made a wonderful place out of this little island, but with your gifts you could have achieved much more in a city like Batavia."

"Perhaps so, Captain, but I felt that God wanted me here. I'm glad I stayed."

"Do you mean that God caused the wreck of the steamer to keep you here?"

"Not at all. The wreck was caused by the captain's negligence in giving full speed in a dangerous locality. But," he continued earnestly, "after the wreck, I felt that this was my field of action."

"I don't believe," said the captain, "that God is trying to order the lives of any individual. For good or evil we must carve out our own destiny. We stand or fall by our own actions."

"I will not try to convince you, Captain," answered the missionary. "You are a grown man and have seen a great deal of the world. But the day may come, maybe soon, when your very life may depend on someone or something other than yourself or your strong arm."

THE captain shrugged. "If such a thing should happen," he said indifferently, "I'll come back and apologize."

"Very good, Captain. I'll wait for your apology. And now to business. You are leaving in the morning for Addu, a small island south of the equator, where you'll pick up a shipment of copra. The manager is a Chinese by the name of Wong. I do not know much about him but you may find conditions there somewhat different. You will then return here to complete your cargo. Good-by and a pleasant voyage." He shook hands and went ashore.

We left early the following morning for the 400-mile voyage to Addu Island. It was intricate navigation among the numerous atolls, rocks and coral reefs, but because it was the South East monsoon season, the weather was clear. We arrived safely two days later and anchored in a small cove.

When no one met us on our arrival, the captain and I got into a boat and pulled ashore.

Mr. Wong was a tall man with unblinking eyes. He was dressed in a long flowing kimona. As he moved

forward to greet us it swayed open and I saw the butt of a revolver stuck in his belt.

He spoke courteously and in fluent English. "Good afternoon, gentlemen. Glad you arrived safely. May I offer you some refreshments?" Turning to the captain, he added: "I have about two hundred tons of copra for you, Sir. We can start loading in the morning if we can get the lazy natives to do some work. They prefer to doze in cool corners."

I excused myself and went outside. The island, probably of volcanic origin, was smaller than Malcoln and partly covered with forests of heavy timber, teak and eisenwood.

The village was indescribably dirty. There was no semblance of order. The natives had built their huts wherever they pleased. These huts were of the most primitive construction: a few bamboo poles on which were nailed tar paper, wood or tin, roofed by palm leaves.

These shanties were shared equally between families, pigs, poultry and goats, and the smell was overpowering.

**For the healthy man strife of some kind, if not physical then mental, is essential to happiness.**  
—W. H. HUDSON

Only the clean, steady monsoon winds from the open sea, blowing away most of this poisonous atmosphere, could have eliminated the danger of disease.

The natives looked cowed and half starved. Instead of laughter and ready smiles, there were surly faces and glowering looks. The missionary's remark that we might find conditions in Addu "somewhat different" was an understatement.

Mr. Wong's house was the only substantial building in the place. Here he lived with four Chinese menservants, big, ugly brutes who apparently acted as bodyguards. One at least was never far from his employer's side.

The loading of the copra went slowly. The men had to be driven and it was four days before the loading was completed.

When the captain returned aboard on our last day, he appeared silent and preoccupied. He was easily startled at any strange noises and repeatedly looked nervously over his shoulder. This was so unlike his usual confident behavior that I knew he had had a serious shock. But it was not till we were out at sea that I learned what had happened.

We were in the chartroom when Mr. McPherson suddenly looked up and, falling back on his Scottish brogue, said with deep feeling "Aye, laddie, he was right and I was wrong."

I looked at him curiously, and he added: "The missionary, I mean. He told me that we humans are but poor, weak creatures, depending on help and guidance from above. Sit down," he continued, "and I'll tell you what happened yesterday."

The story came out slowly and reluctantly as if he was ashamed of his weakness.

"It was hot and I took a stroll into the shady part of the jungle. I enjoyed the scenery and had no thought of danger. Suddenly I sensed that someone was creeping up behind me. Looking over my shoulder I saw a man with a murderous knife in his hand. Before I could move he jumped on my back. Putting an arm round my throat, he had me helpless."

He paused for a moment and then continued slowly. "At that moment, when I expected a stab in my back, I heard a strange hissing over my head. My attacker heard it also and with a yell of terror let go his grip. In a moment he had disappeared among the trees."

"But why? Why did he run away?" I asked. "What was it?"

The captain smiled. "A large snake—a boa-constrictor, I think—hanging from the branch of a tree almost over my head. The hiss of the snake had warned and terrified my attacker and he had fled. I stepped back quickly but the snake made no attempt to attack me and was soon coiled up on top of the branch."

"But who was the man? Why would he want to kill you?" I asked incredulously.

The captain shrugged. "Robbery, of course. I had received one thousand rupees from Mr. Wong as advance payment on the freight. The natives are too cowed to attempt such an assault and I'm sure that the man was one of Wong's bodyguards. He would know about the money."

We returned to Malcoln Island. Eventually the captain and I, together with the missionary, were seated in the captain's cabin. The missionary looked curiously at the captain, sensing some unusual emotion.

"Something troubling you, Captain?" he asked kindly. "I'm a doctor, you know. Can I do anything for you?"

The captain looked at him and smiled. "No, sir, thank you," he answered briskly. "You were right. Sometimes somebody has to do for us what we cannot do for ourselves. I have come to apologize for my unbelief." He then related the full story.

The Pilot nodded as if he was not surprised. "No man," he said, "is big enough to walk alone through this world."

"Aye," said Captain McPherson.

THE END

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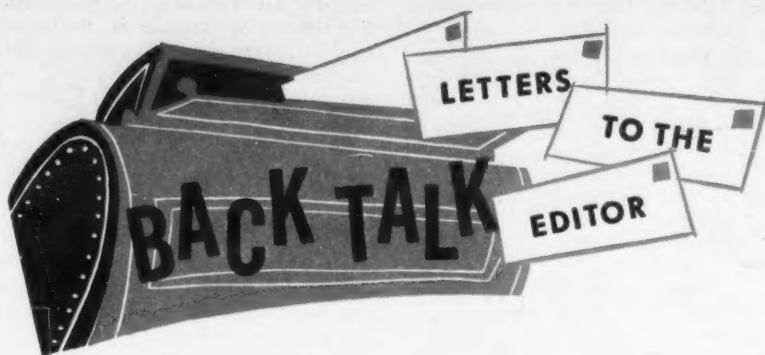
Estimated Cost: ☐ Up to \$5,000  
☐ \$5,000 to \$25,000  
☐ \$25,000 to \$100,000  
☐ Over \$100,000

Minister (name and address).....

Building Committee Chairman  
(name and address).....

Architect (name) .....

Please send *Kit* to: ☐ the minister, or  
☐ the building committee chairman



## Non-singing Churches

TO THE EDITORS:

Here's heartfelt thanks to you for the article by Geoffrey O'Hara, "Are the Churches Against Singing?" (Nov.). We have a supply of those "killer hymn books" that Mr. O'Hara speaks of, and we long for a kind-hearted thief. There are some lovely hymns that are familiar and singable, but try to find them! The words have been ruthlessly divorced from their accompaniment and given to some new partner for which they were never written and which they do not fit.

Wells, Nev.

Mrs. J. C. CORY

... The article has a point due to the fact that with a formal morning service and frequently no night service, there is no place for a good "hymn sing." We have overcome this difficulty by inserting in the morning worship a "favorite hymn time." In place of the middle hymn two favorite hymns are led by an able layman. Many eagerly give the pastor their favorite hymn titles which, if not found in the hymn book, are mimeographed and inserted in the church bulletin.

Mrs. ISABEL F. NIMON

Edgewater, Md.

... Perhaps our county has taken a step in the right direction. At least they have found that people like gospel singing. All the Protestant churches take part in a "singspiration" held in a different church each Sunday night at 9 or 9:30. Since the county is quite large they keep two going, one on the west side and one on the east. They usually have a few special numbers but most of it is congregational singing and the young people come in carloads and pack the churches.

Argos, Ind.

Mrs. W. PEER

... The article is a masterpiece.

Pittsburgh, Pa.

RUTH M. WEST

... I would suggest Mr. O'Hara attend a Sunday morning service in a Mennonite church. Congregational singing is a feature—usually well done in four parts.

Wauseon, Ohio

RALPH NOFZIGER

## Family Magazine

TO THE EDITORS:

I shared with our girls, aged 7, 6, 5 and 3, the poem, "A Baby Lives Here." (I Remember, Oct.) They enjoyed it because they have a two-and-a-half-month old baby sister who receives a great deal of

attention from us all. The girls commented on the leaves because we have all been picking up the colored leaves to and from school and while playing. The 5-year-old told us that God paints the leaves so we are noticing the dabs of color on each leaf.

My father, a Baptist minister, helped me choose a college several years ago from the advertisements on your covers. When Christmastime came in my first year of marriage, Mother and Dad presented us with a subscription to *CHRISTIAN HERALD*. Now while I feed our youngest daughter I open the magazine often and enjoy the rare chance to read. It has played a part in making life much more beautiful.

Mrs. RICHARD W. MORGAN

West Haven, Conn.

## Wasted Preachers

TO THE EDITORS:

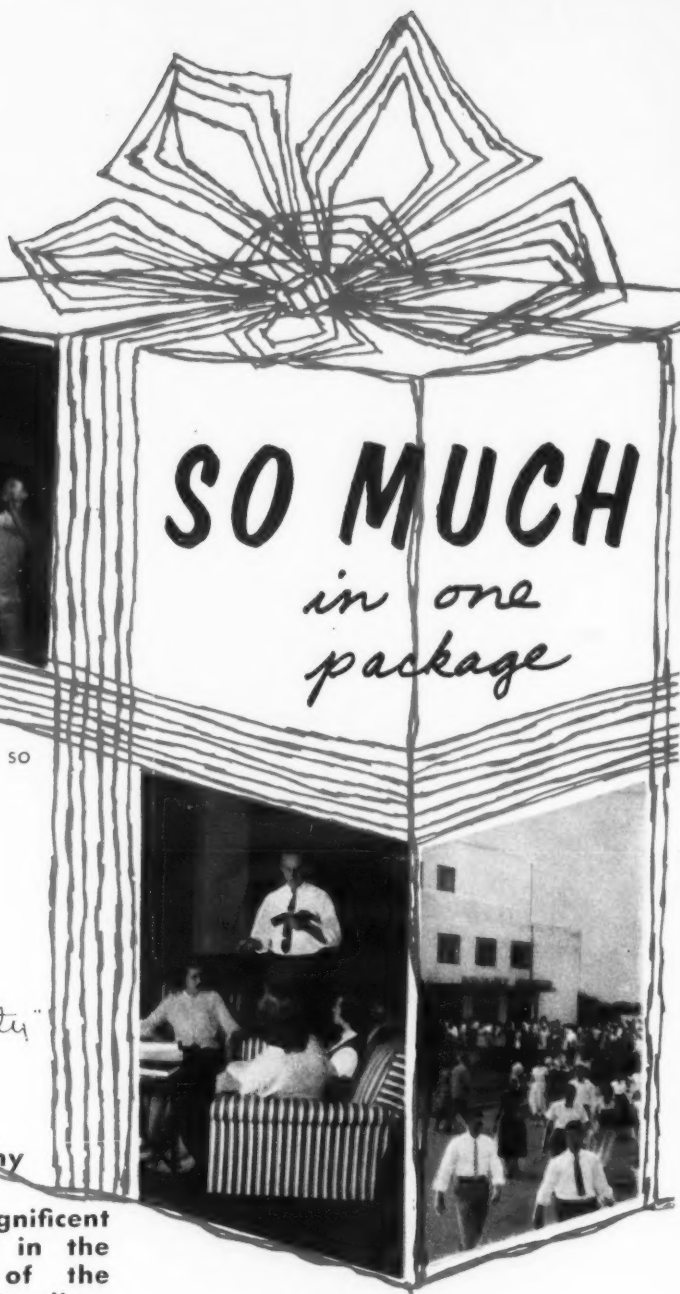
I have been meaning to write and thank you for the article, "The Scandalous Waste of Preacher Power" (Oct.). At the age of 50 after serving my denomination for 25 years, I found myself without a church and for six years now I have been on the shelf. I would gladly serve a small church that could pay only a small salary, but every church where I have preached a trial sermon says, "We want a younger man." My dentist is 65 and still has a large practice; my doctor is in his 60's and still performs major surgery; my lawyer is 78. Why is a preacher considered "through" when he begins to reach the age of 45 or 50?

NAME WITHHELD

... In answer to the article, may I tell you why our local congregation was recently very decided on hiring a young minister? Twenty-seven years ago we hired a man of about 45. During the last 15 years neither the minister nor congregation grew spiritually or otherwise. Because he declined to go into the pension plan of our brotherhood we were made to feel that we would be turning an old man out with nowhere to go. Since Social Security became possible for ministers, he did qualify and after a large number of our officers left the church, he retired this summer. Why not help these older men realize that if they wish to lead a congregation they must pay the price by continuing their own growth?

NAME WITHHELD





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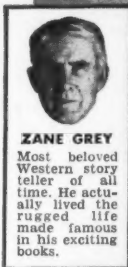
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